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STORM AT SEA

OUR TWO WEEKS at a beach cottage were almost ended. We sat outdoors to watch the sunset. The red ball sank into the water amid a calm that seemed almost artificial. It was. Within an hour we witnessed one of the worst storms I have ever seen.

Black clouds and thunder gave warning. Three-year-old Jimmy watched fascinated as fishermen hurried their small craft ashore. Some were too far out and gale winds had them in distress. Preparations got under way at once to send out help.

JIMMY AND I watched as my husband accompanied a group of men in a rescue boat of the now white-capped lake. Lightning struck all around us and the rain poured down on the porch roof. For a long time we could see nothing. Even the beach, only a stone's throw away, was invisible. The electricity went off and we were in darkness.

Suddenly Jimmy took my hands and said "Fold hands, Mama, and pray Jesus." I was really astonished, but that was only my first surprise.

WHEN THE STORM subsided, we saw the rescue boat pulling in the small fishing craft. We ran to shore to greet them. As the men —twelve, as it happened—stepped off the boat, Jimmy said, "There's disciples, where's Jesus?"

For a moment I didn't understand the youngster's remark until I recalled the Bible story of Jesus and his disciples in the storm at sea. I picked Jimmy up and hugged him. "Jesus was there, honey, you can be sure of that," I said. And I felt certain the trembling rain-soaked men knew it, too.

—PHYLLIS BRANDT

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G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Robert E. Huldschiner, Assistant Editor. Edmund W. Jones, Art Director

Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen

COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershey, S.T.D., Secretary; the Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., the Rev. Ernest E. Hoh, Litt.D., John George Kurzenknabe, the Rev. George E. Meetze, W. Emerson Reck, LL.D., the Rev. Paul H. Valentiner.

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THE CHURCH IN THE NEWS

Quebec clergy charge corruption

Political campaigns in French-Canadian Quebec are a mixture of "stupidity and immorality," two Quebec Roman Catholic priests charged in a study published this month in *Ad Usam Sacerdotum,* a magazine for priests. The document said the Roman Catholic Church was partly to blame for the conditions since it failed to insist on moral standards in public affairs.

Votes of French Canadians in Quebec are freely bought by promises of refrigerators or television sets, by gifts of pairs of shoes or sometimes by a "generous plate of lentils," the priests said. Voters do not resist efforts to buy their ballots, but even "spontaneously offer their suffrage for money or generous gifts."

Also attacked was the "Quebec political habit" of the "systematic lie, as perfected by Hitler and taken over by the Communists." Misrepresentation of real issues by myths was also prevalent, the priests continued. They called the recent June election campaign the "worst ever" but said "few people seem to be shocked by all this."

Reform plan suggested

To clean up Quebec politics, the clergymen suggested a "public morality league," independent of political parties. Such an organization should have lay leadership, they said, but the clergy should provide the inspiration and the theological basis.

Political immorality is a "terrible instrument of demoralization and de-Christianization," the document concluded. "What makes a Christian country is not primarily the number of churches, the pious statements of politicians, the apparent temporal and political influence of the church, or 'good relations' between church and state. It is primarily respect for truth, belief in justice, integrity of conscience, and respect for freedom."

Authors of the report are the Rev. Gerard Dion and the Rev. Louis O'Neill, both faculty members at Laval University in Quebec.

LWA total tops $100 million

In 1940 the American Lutherans affiliated with the Lutheran World Convention (now Lutheran World Federation) got together for an emergency drive to raise $500,000 for refugees and war-orphaned missions. Advances by Hitler's armies had driven thousands from their homes and had cut off from their home bases the Lutheran missionaries from churches in Germany and Scandinavia.

The one-shot emergency campaign was not enough. As Lutheran World Action, the fund-raising effort dug in for the duration after the U.S. entered hostilities in 1941. In 1946 it was joined by Lutheran World Relief, which sent tons of food, clothing, medicine and relief supplies to people in war-torn lands.

Gifts of cash and supplies sent abroad by American Lutherans since 1940 passed the $100 million mark early in August, Dr. Paul C. Empie, executive director of the National Lutheran Council, announced. Cash contributions to LWA by the eight church bodies that are NLC members topped $44 million. Donations of supplies, including government surplus commodities, sent overseas by LWR in its ten years were valued at nearly $57 million.

The "love and concern that American Lutherans have expressed" through these

SPOKESMEN FOR WEST
Dr. Fry and Dr. Visser 't Hooft

gifts is far more significant than their cash value, Dr. Empie emphasized. The gifts have had an "important bearing on the course of contemporary Lutheran church history" and have kept alive "uncounted thousands of persons," the NLC executive said.

Dr. Fry to represent West

Russian churches are interested in closer ties with the Christians of the West, the World Council of Churches Central Committee was told at its meeting early this month at Galyatetoe, Hungary. In response to overtures from western church leaders, Russian Orthodox officials had asked for a conference at which they might discuss further possible participation in the ecumenical movement.

To talk with the Russian delegates, the Central Committee named its two top officials, Dr. Franklin Clark Fry, United Lutheran Church president and committee chairman, and Dr. W. A. Visser 't Hooft, WCC general secretary. The conference will probably be held in Paris in January, 1957.

Dr. Fry had previously conducted informal discussions about Russian church participation in the World Council. He met with Metropolitan Nikolai, second-ranking Russian Orthodox prelate, at Moscow last March and again in the U.S. in June. In these talks, Dr. Fry reported, he found that the Russian Church "does not refuse" to change its attitude toward the World Council and that its views on peace are "now in complete accord" with those of the WCC.

English primate favors move

"Close relations" between the World Council and the Russian Orthodox Church "can make a great contribution to the advancement of international church affairs," Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, said in an interview in Vienna last week. Dr. Fisher was vacationing in Austria after attending the WCC Central Committee meeting.

The Russian church, under the Soviet regime, has "a large amount of freedom within a small space, and the faithful can freely worship and utter Christian truth," the English churchman averred.

At the same press conference the archbishop decried Roman Catholic suppression of freedom of other churches in some parts of the world. "I admire the Catholic Church in many respects and have made many efforts during the last two years to establish closer links between the two churches," he said, adding that he regretted Roman Catholic pressure to prevent other Christian bodies from exercising free worship in some lands. Spain and Colombia, both dominantly Roman Catholic countries, have been hotspots of religious persecution.

Niemoeller calls for compromise

It's not enough to be reconciled with God, Dr. Martin Niemoeller, controver-

sial German Protestant leader, told a large audience at the opening ceremonies of Germany's biennial *Kirchentag,* held Aug. 8-12 at Frankfurt. The rally theme, "Be ye reconciled with God," was closely linked with another need—to be "reconciled with our brothers," the preacher said.

"Reasonable compromises" on issues which divide the peoples of the world were necessary "if life is to continue," Dr. Niemoeller declared.

Among the 50,000 present for the opening day's sessions were about 18,000 from Germany's East Zone. Mass rallies during the program drew crowds estimated to total nearly a half million people. Special services were held during the five-day rally in churches and in 26 U.S. Army chapels in and around Frankfurt.

In a keynote address, Dr. Reinhold von Thadden-Trieglaff, *Kirchentag* president, reproached German Christians for concentrating too much on material reconstruction and private well-being. He said Germans would "never forget the unity of the Evangelical Church in Germany" and would always "be longing for the moment of reunification of our people."

New York's East Harlem slums were the scene of a jazz operetta called *Hallelujah, Billy* presented by young people of Bremen churches. It was the first such presentation ever made at a *Kirchentag* rally.

East German atheism scored

In spite of efforts by *Kirchentag* officials to keep political arguments out of the assembly, several speakers boldly criticized church persecution in the Communist-dominated East. "State tyranny tries to substitute for God's rule" in the Soviet system, cried Dr. Gunther Jacob, church superintendent in the East German city of Cottbus. Dr. Jacob said that pastors were prevented from ministering to the sick and dying in state-operated hospitals. "Man's whole life, from kindergarten to old-age home, is uniformized and pressed by the formulas of atheism into a fixed ideological pattern, serving the sole purpose of keeping him fit for his functions within the state."

Wilhelm Dieckmann, president of the East German parliament, stormed back to East Berlin before the close of the rally, complaining that he had been "snubbed." An East German workman denounced to his face Dr. Otto Nuschke, East German deputy premier, charging that Red leaders in the East Zone were afraid to permit free elections. Dr. Nuschke remained to the end, attended the closing rally along with a half-million others. Massed around a giant steel cross they heard speakers exhort them to "keep the faith" in face of oppression by materialist systems.

Augustana to stay out of merger

The Augustana Lutheran Church which withdrew four years ago from merger negotiations with the Evangelical American, United Evangelical and Lutheran Free churches because they had excluded other Lutheran bodies from the union, last month turned down an invitation to resume talks with the Joint Union Committee of the three other bodies. Lutheran Free Church has since also dropped out of the merger.

ELC and UELC have already approved the merger and American Lutherans are expected to act favorably upon it at their October convention. Target date for organization of the new church is 1960.

Augustana has an "unchanging interest in fraternal relations between all Lutheran groups," said Dr. Oscar A. Benson in a communication to the Joint Union Committee. In view of the invitation to all

Lutheran bodies issued jointly last year by the United Lutheran and Augustana churches the meeting that might still bring about total Lutheran unity would be given precedence by Augustana, Dr. Benson explained.

A November meeting date is planned for groups responding to the Augustana-ULCA invitation. Suomi Synod and American Evangelical Lutheran Church representatives are expected to attend. Missouri Synod and LFC have declined. Under provisions in the articles of union, the three groups planning the 1960 merger may be represented in the discussions by members of their Joint Union Committee.

More free bus rides sought

As schools neared their September reopening, efforts were being intensified in some areas to get free school bus rides for parochial school pupils. In New Mexico, where bus transportation at public expense for children attending private or parochial schools had been authorized by the 1955 state legislature, eleven of the 32 counties completed arrangements to provide such service.

Baptist protests against the practice were rejected by State Attorney General Richard H. Robinson. He said the permissive legislation did not conflict with either state or federal constitutions. The New Mexico law provides that funds for parochial school bus rides must come from property taxes, leaves final decisions to county commissioners. Public school bus funds come from the state sales tax.

At Albuquerque in Bernalillo County a Methodist girls' school and two private schools joined with seven Roman Catholic parochial schools in handing county commissioners an 8,000-signature petition asking free bus rides for students. Commissioners said they were "sympathetic"

SIDEWALK INTERVIEW. Two lads chat with Methodist Bishop D. Ward Nichols, Mrs. Nichols and Dr. Eugene Carson Blake, NCC president, during recent World Council of Churches' Central Committee meeting held in Hungary.

BISHOP PONDERS. Dr. Lajos Veto, head of Hungarian Lutherans, with Anglican Bishop K. H. Ting of China and Bishop Nichols of the U.S. at WCC Central Committee meeting.

but had no funds in the county treasury to finance the project. Similar refusal came from Curry County officials at Clovis in response to a petition from parochial schools.

Ask tax deductions for Catholics

Many American parents "cannot in good conscience" send their children to public schools, the Catholic Central Union of America declared at its Kansas convention this month. Cost of sending children to private or parochial schools should be an income tax deduction, the resolution stated. The union is a Roman Catholic laymen's organization founded more than 100 years ago by Americans of German descent.

Compelling Roman Catholic parents to pay public school taxes when they send their children to church schools is a violation of "constitutional guarantees concerning liberty of conscience and the equality of all citizens before the law," the resolution said.

India mission report refuted

Foreign missionaries in India are "not prompted by spiritual motives," a report released in mid-July by a six-member committee in Madya Pradesh stated. Mission work is part of a world-wide scheme to re-establish Western supremacy, the report continued, recommending that all missionaries be barred from India and that efforts to convert Hindus to Christianity be prohibited by law.

From inside and outside India responsible mission authorities reacted strongly against the attack. The inquiry gave an unfair picture of work in India, said Dr. Roland W. Scott and Marlin D. Farnum of the National Council of Churches' Division of Foreign Missions. "Only a very few" missionaries have ever been charged with actions contrary to the best interests of the Indian government, they said. The accusation that missionaries have used improper means of conversion has been consistently repudiated by Christian organizations," the mission officials added. They also questioned the Madya Pradesh committee's membership and method of investigation.

In a broadcast over the All-India Radio Dr. Hare Krishna Mahatab, governor of Bombay, also rallied to the defense of Christian missionaries. Missionaries have made a considerable contribution toward the progress of India, Dr. Mahatab said, and "we should not think of closing our doors to anyone." He expressed "deep regret" over the attack on the activities of missionaries.

Natives should run missions

Lutherans ought to give native Christians a speedier opportunity to take over national churches in mission fields, Dr. Fridtjov Birkeli, director of the Lutheran World Federation's department of world missions, told a conference of 100 mission executives at Hurdalsverk, Norway, on Aug. 9. He also warned against building up "the old type of mission" which costs so much to operate that members of national churches are unable to support it by themselves.

The argument that native Christians are "not ready" to take over leadership of their own churches is "unrealistic," Dr. Birkeli said. When national churches are established, missionaries try to cling

CALL DECLINED BY DR. LEHMANN

Dr. Martin Lehmann, pastor of Bethany Church, Burlington, Iowa, has declined the call to become president of the Lutheran College and Seminary at Saskatoon, Saskatchewan, Canada. An earlier incorrect report had stated that Dr. Lehmann had accepted, would become the successor to Dr. Earl J. Treusch.

to the "responsible positions," he charged, but "national leaders must be pushed into these positions even at the risk of failure."

Mission churches require help in acquiring "indispensable institutions" like chapels and schools, Dr. Birkeli added, but "there is always danger inherent when the regular life of a church is subsidized from abroad. The chief one is that there is very little hope of such a church becoming an evangelizing, missionary one."

Among the Americans participating in the conference was Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions of the United Lutheran Church.

Ecumenical congregation started

A cornerstone inscribed with the World Council of Churches' symbol—a ship with a cross as its mast—was laid for Minnesota's first "united Protestant" church early this month. The Silver Bay congregation was sponsored by the Minnesota Council of Churches. Funds for the new building came from members of 30 denominations, with the council assuming 60 per cent of the cost.

Silver Bay is a new town built for workers engaged in mining taconite, a low-grade iron ore.

Ownership of the building will be vested in the local congregation, with the provision that funds credited to denominations must be repaid if a single communion ever assumes administration. Methodist Bishop D. Stanley Coors of St. Paul officiated at the cornerstone laying ceremonies. Choice of a pastor might indicate the congregation's doctrinal leanings, or it might be the first of a new denomination—perhaps the "Ecumenical Protestant Church."

Virtue
is its own Reward
Be Honest with Yourself
Virtue
is its own reward
And these are its rewards:
Peace of mind
The love of loved ones
A good name
A quiet conscience
The confidence of family & friends
The strength of personal purity
The trust of your children
The sense of purpose in life here
An assurance of everlasting life
with those you love & of peace
and limitless progress hereafter
All this is yours for
keeping the commandments
Be true to your friends, your family
your Father in Heaven
in other words --
Be Honest With Yourself

ADVERTISING POSTERS TO STRESS VIRTUE

Mormon Church plans billboard display to encourage young people

World News Notes

U.S. bars reporters from China

Red China locked its doors against U.S. newspaper reporters in 1949. After other Communist countries began letting in American newsmen a year ago, some reporters asked China for permission to go there too.

The answer came on Aug. 6. Eighteen Americans (newspaper, radio, and magazine representatives) got invitations for a 30-day visit, expenses to be paid by China. Other newsmen could come too, at their own expense, it was reported.

But the U.S. State Department said the newsmen could not go. As long as China won't release its 10 American prisoners, the U.S. won't let any more of its citizens risk getting arrested. Newsmen said the risk is slight, and that America needs information.

Chinese Reds must feel they now have their country well enough in hand so they can safely show it off to Americans. And they might be planning a propaganda victory by demonstrating that some of their U.S. prisoners have been softened up to the extent of choosing to stay in China.

"Thaw" comes in China

The Red leaders who had whipped the Chinese into tame submission to their rule were relaxing a bit this summer. Some people who opposed the government at various times in the last half-dozen years had been given "relatively heavy jail sentences in cases which did not warrant them," the president of the Supreme People's Court announced. Sentences are being reviewed and in some cases will be modified.

There will be more democracy in China from now on, Premier Chou En-lai announced. The National People's Congress will meet more frequently, and freedom to criticize the government will be permitted.

Chinese are hopeful that after the November elections the U.S. will relax its opposition to diplomatic recognition of their government, and that trade barriers will be lowered.

Americans are bigger

There are more young Americans these days than ever before—and they come in larger sizes. Rising standards of living and better-planned diets are reasons.

The U.S. Office of Education has figures to supply to school officials on the increased space that 1956 children need in classrooms. Measurements at the University of Cincinnati indicate that 18-year-old men are 2.74 inches taller, and women 1.24 inches taller, than students a generation ago.

It depends on where you are

A young fellow caught kissing his girl in India as they part at a railroad station or airport must pay a $41 fine, and Indian officials say that they intend to enforce the law. Public kissing is indecent, they insist, although they don't try to make foreigners obey the law.

Only two of the 18 films made by South Korean movie producers in the last year have been successful. Foreign films that include kissing scenes are popular with Korean audiences, but Korean actresses won't permit themselves to be kissed before the cameras. One actress, Ra Ai Sim, who was willing to be kissed "fully and for a period of time," will never be able to find a "decent husband," the Koreans say.

WASHINGTON

By ROBERT VAN DEUSEN

REFUGEE AMENDMENTS — ALMOST

AMENDMENTS to the Refugee Relief Act, thought to be dead for the balance of the 84th Congress, came to life in the last hectic hours before adjournment. Proposed from the floor by Senator Arthur Watkins, they were supported by the leaders of both parties and passed the Senate by voice vote.

They were killed in the House, largely through the influence of Congressman Francis Walter. He charged that the amendments were an effort to weaken the national origin quota system.

The proposed amendments came as a surprise. A bill for the admission of 385 Basque sheepherders and their families had passed the House. When this was sent to the Senate for approval, Senator Watkins submitted the Refugee Act amendments as a substitute. After a brief but vigorous discussion, the substitute was accepted and passed. Then it was sent back to the House for action on the Senate amendments. It looked for a while as though the House might also give its approval. But the opposition was too formidable.

Proposed changes

THE AMERICAN COUNCIL of Voluntary Agencies for Foreign Service had sent to key Senators and Congressmen a simplified proposal for amending the Refugee Relief Act, stating that its suggestions represented the "bare necessities" for successful completion of the program. A number of the recommendations were included in the amendments proposed by Senator Watkins. The following were among them:

1. Extending the date for issuance of visas to June 30, 1957, so as to give six months for clearing the pipeline of cases already being processed at the end of this year.

2. Admitting 1,200 aliens who have tuberculosis, provided they come to accompany or follow their families, and the families assume entire responsibility for their care.

3. Reserving 40,000 quota numbers for refugees and expellees from behind the Iron Curtain, to be carried over into the regular immigration structure.

4. Raising the age limit for orphans to 14 years, increasing from 4,000 to 9,000 the number of refugee orphans now permitted to enter the country.

5. Cancelling the mortgage placed on many national quotas by the Displaced Persons Act and the Immigration and Nationality Act, so that the full quotas would be currently available.

OTHER AMENDMENTS included in Senator Watkins' proposals were waiving the fingerprinting requirement for temporary visitors; permitting the entry of aliens who had committed petty offenses abroad; and cancelling deportation actions against aliens who made false statements about their place of birth in fleeing Communist-controlled areas.

The failure of Congress to pass the proposed amendments means that the Refugee Relief Act will end on schedule, Dec. 31, 1956. Because of restrictive provisions in the law and long delay in setting up effective administration of the program, many thousands of refugees whose entry was authorized by the Refugee Relief Act will miss the deadline.

ALL GOD'S CHILDREN ARE PRECIOUS

In crowded area of big city, a Lutheran community center now serves the children of parents who used to come to the center when they were children

MARGARET JONES kept one eye on the clock as her small son ate his breakfast. It was almost time to take him to Haverford Center before she dashed off to work. She knew that at the Center he would be well cared for during the morning. One of her neighbors would give Tommy some lunch and look after him in the afternoon until she returned.

She thought ahead to the evening when she would prepare supper for her husband and son and then attend the parents' meeting. These meetings were always interesting, and Margaret wished more of the parents would attend. Sometimes there were speakers, or a movie, or some discussion.

MARGARET FELT as though she had almost grown up at the Center. As a small child, her mother had taken her to the Health Clinic for periodic check-ups. Later, as a teenager, she had belonged

By GRACE HARTMAN GEIGER

to a club and had spent many happy hours with the girls of her own age. Now, as a young married woman, she not only took advantage of the preschool class to have little Tommy cared for while she worked, but she also took part in parents' activities at the Center. Haverford Center meant a great deal in the life of Margaret Jones.

The class for preschool children takes care of not only Mrs. Jones' little four-year-old but many others. These tiny tots, three, four, and five years old, too young for kindergarten, come to the Center each morning through the week to play and learn together. They play games. They are told stories about Jesus. They enjoy their milk and cookies, not forgetting, before they eat, to thank God.

Some children come because the parents know it is a good place for them to be. Some are cared for while the mothers work. Others, who have only one child, think it is a good experience for the child to learn to live and play with others.

TAKING CARE of tiny tots has been an important part of the program at Haverford Center since it opened. It won't be long before the Center celebrates its 20th anniversary. Those who are closest to this agency of the Social Mission Society of Philadelphia are proud of the fact that the second generation of boys and girls is already taking part in its program. Some children who originally came to the Center for classes and clubs almost twenty years ago are now bringing their tots to nursery school and kindergarten.

Back in 1933 a committee of Lutherans was brought together to study the needs of the Negro in West Philadelphia. There was definite need for child care and for help in health problems. Many babies died for lack of proper care. A Well-Baby Clinic was set up in co-operation with the Philadelphia Department of Health. In addition to baby care, interest groups and classes were started in crafts, hygiene, music. There was nothing of the kind in the neighborhood.

In 1937 Sister Anna Melville was called as director of Haverford Center. The program was and still is varied, designed not only to help the children of the community but, through contact with them, to interest the parents in bettering their own living conditions and working for improvement of the community.

In 1944 the Center moved to its present location at 639 N. 39th Street. The Well-Baby Clinic was continued until about 1945, when a Public Health Center in this area was set up by the city.

A TYPICAL DAY at the Center begins with the tots who come to the preschool classes, and continues with the children a bit older who come to the kindergarten in the afternoon. About the time the schools are dismissed in the afternoon, a scurrying of feet, loud voices, and scrambling are heard outside the Center. The older children come bursting in to take part in craft classes, hobby groups, Bible study, and sports.

HAVERFORD CENTER IS BUSY PLACE

Almost any afternoon the Center is really "jumping." In one room a determined young piano student practices her music lesson. In the next room a group of teenagers are having a club meeting. Upstairs in the chapel, two groups of boys are meeting with volunteer theological students in Bible study classes.

A couple of evenings a week the teenagers come for interest groups and clubs, and their program is varied. They may go in for painting, story telling, putting on a play, planning a worship program.

The Golden Agers come once a week to share with each other: fellowship and a cup of tea. As is typical of so many of these almost-forgotten folks in the evening of life, many live alone, some on meager pensions. They are eager to go places and do things such as visiting churches and other Golden Age clubs.

Even these "youngsters," some of whom are up in the 80's and 90's, want to do something in the way of crafts. A recent project was making things out of shells. Some pretty boxes, vases, and so forth were turned out.

The Haverford Golden Agers are proud, too, of one of their artistic members who, at 70 years of age, paints interesting pictures and has entered some in an art exhibit sponsored by the Philadelphia Association of Settlements and held in the exhibit hall of the Philadelphia Museum of Art.

Part of the emphasis in the program at Haverford Center is not only planning a program for youngsters and Golden Agers but in trying to get the parents of the children interested in coming to monthly meetings known as parents' nights. These meetings have been moderately successful. Not all the parents come, but those who do find their reward in getting better acquainted with their

Determined Young Piano Student
Might be a Marian Anderson

neighbors, in participating in interesting discussions about their teen-age children, and in learning more about their community and how they can improve it.

The houses in the neighborhood seem to be, for the most part, fairly old family houses. They *are* old, but many are not occupied by one family. Some have a series of bells beside the door, denoting numerous apartments within. Result—crowded housing conditions, overcrowded schools, and some classes on half-session.

Situations such as these are what the leaders at the Center are encouraging the parents of the community to work on. From time to time campaigns are conducted for cleaner streets, more attractive yards. Lots are cleaned up and fences put around, making a spot where children can play. Community meetings are sometimes held at Haverford Center,

which isn't large, and sometimes in a church. Parents who come to the monthly meetings are urged to attend other meetings regarding community welfare.

ONE OUTGROWTH of the work done at Haverford Center is the establishment of two Negro congregations, the Annunciation, at 40th and Powelton Avenue, in 1946; and Christ Church, at 26th and Columbia Avenue, in 1948.

Annunciation was started as a result of the interest of Pastor Allen Youngblood, who had done some work at the Center. The first meeting place for the small mission group was in a store. When St. Stephen's congregation disbanded, the young mission took over, and Annunciation Church continues its work in a fine old church building.

Establishment of Christ Church resulted when a German-speaking congregation disbanded. The church building was offered to the Ministerium of Pennsylvania, and the parsonage offered to the Social Mission Society for development of community work. At first Sister Anna Melville, concerned with the spiritual welfare of the people with whom she worked, started a vacation church school. This proved popular with the many children living in the vicinity. Then a Sunday school was established, and it proved successful. After about a year a congregation was formed.

YOUNG MAN IN A HURRY
A week in the country or trip to the zoo

SUMMER BRINGS changes in the program at the Center. Some of the boys and girls go to Camp Whitmer which the Lutheran Social Missions Society maintains. For members of the Center, who pay an annual membership fee (preschool children, $1 a year; older children and grown-ups, 50c) the cost of two weeks in the country is $10. If a child is not a member, the camp fee is $20.

Other outdoor events are planned as warm weather comes. Weiner roasts, trips to the airport, to the zoo, and to the art museum are the order of the day.

Summer brings Bible school classes also. The children of all ages come. The Bible school serves as a leadership training ground. Some teenagers who come to the Center volunteer to help with the school. Not only is their assistance helpful but working with the younger children is good experience for them.

At present the activities are under the direction of Mrs. Bernice Williams, who came to the Center in 1954. Mrs. Williams continues to carry on the many-sided program which has been a part of the Center since its beginning—a program which strives to teach the love of God and the example of Christian living in what is usually classified as an "underprivileged" neighborhood.

CONVENTION QUESTIONS

AMONG questions coming up for debate at the United Lutheran Church convention in October is a proposal to take Social Security benefits into account in figuring the church's minimum pension payments to pastors. Mr. Myers gave a survey of background information on this plan in "The Lutheran" last week. This week he replies to criticisms being made regarding the proposed pension plan.

Reply to Criticisms Of Pension Proposals

A retired pastor, living on a $1,000-a-year pension, has to do some fancy figuring to try to make his income cover his expenses

By ROBERT J. MYERS

LAST WEEK IN THE LUTHERAN I described in some detail the proposed pension plan for pastors developed by a special Pensions Study Committee. This is to be submitted to the United Lutheran Church convention in October.

Following the approval by the Executive Board of these proposed modifications—after which they were made public—much criticism has arisen. This article will list some of the things being said about the plan, and will reply to the various criticisms.

Some feel that the minimum pension provisions of the church are guaranteed. From a legal standpoint, only part of the difference between the present minimum pension and the Contributory Pension has been "guaranteed," and in all cases more than these amounts will be payable through the Basic Pension in the proposal.

The remainder of the build-up to the minimum pension has been on a temporary basis and has always been "subject to availability of funds."

BUT GOING BEYOND the legalistic viewpoint, is there a moral obligation of the church involved here? There is not, if one accepts the basic premise that the church need only seek to make certain that, on the whole, retired pastors will have adequate income—whether from amounts paid by the church directly or indirectly, or by amounts generally available to the citizens of the country. Since Social Security is available, the church is relieved of some of its obligation and is now in position to deal more adequately with those who cannot come under Social Security.

Mr. Myers, chief actuary of the U.S. Social Security Administration, is a member of the United Lutheran Church Board of Pensions.

It can be argued that pastors drawing Social Security benefits have bought and paid for them with their own money. Therefore such benefits should not be taken into account by the church, any more than annuities purchased from insurance companies.

In reality pastors now retiring with Social Security benefits by no means pay for any substantial part of them. Rather, these benefits come as a sharing, or a bounty, from others.

This being the case, why shouldn't those pastors retiring in the next few decades be asked to share a little of their good fortune with their less fortunate brethren—those already retired?

A THIRD CRITICISM might arise in respect of the low-paid pastors (earning under $2,400 a year) who retire in the next few years with Social Security benefits. Such a pastor might receive no more than the $1,500 minimum of total retirement income from all sources despite the fact that he has paid Social Security taxes. He might feel that he should have more retirement income because he has paid for Social Security.

In the first place, virtually all in this group who have an eligible wife will receive substantially more than $1,500. Further, even though no wife is present, the lump-sum death payment under Social Security will generally far exceed the Social Security taxes paid. Moreover, the same situation exists for currently retired pastors under the present Contributory Pension Plan.

Those who retire now after as much as 11 years of contributions receive no more than those who retired years ago and made no contributions. Further, those who have contributed on high salaries receive no more than those whose contributions were much smaller because of low salaries (except in a few very rare cases, and even then the additional benefit is very slight as contrasted with the additional contributions).

This is truly Christian sharing. The proposed plan merely asks for a continuation of this, or rather extension in other directions.

Another criticism might be made on behalf of those who are retiring this year and who have made their plans on the basis of receiving the church's existing minimum pension and Social Security in addition. It may, perhaps, be unfair to change the rules in midstream, although the retirement income of these individuals is far more than they could have expected just two years ago. It may be possible to work out certain special provisions to take care of this situation.

BUT WHAT ABOUT the argument that the proposed plan violates the principle of separation of church and state in that it would recognize Social Security benefits? Certainly the proposed plan does not compel any pastor to join Social Security. If for reasons of conscience he does not do so, the proposed plan would provide him just as much retirement income as under the present plan.

Then too, the feeling that Social Security for ministers is a violation of the separation principle has been largely dispelled because Social Security is available to ministers on a self-employed basis. It is quite evident from the lag in retirements in the past year that the vast majority of pastors (at least in the higher age brackets) have entered Social Security. Therefore, it seems clear that since reduction of church payments under the proposed plan is solely in respect of those who accept Social Security, the question of separation of church and state has already been resolved by those min-

...an is School Superintendent

...small crusader for better schools ... because she knows and loves the ... and they know and love her

than quadrupled the corps of Negro teachers and administrators.

The first dream that Dr. Jarrell fashioned into reality was the change-over from four high schools for boys and one for girls to 19 coeducational schools. She believes that boys and girls should attend the same school and that each community should have its own high school. The effectiveness and acceptance of this plan have been "most gratifying," Miss Ira declares.

"I used to stand here at my window on rainy mornings way past schooltime and look down on big huddles of girls trying to transfer to crowded buses to take them out to Girls' High. But with coed high schools in every community, most boys and girls can walk. Parents approve of the saving in bus fare and time to get to school.

"All high schools should be coed. Now, instead of downtown Atlanta being overrun every afternoon with boys and girls meeting each other and hanging around, they go on home. They have been to school together side by side in classroom and lab all day, and, frankly, they are a little weary of each other. So they go home from school as they should.

"A COMMUNITY SCHOOL," Miss Ira continues, "develops community spirit in every area. PTAs function better. Civic improvements and playgrounds have a definite incentive. Homes, churches, all have felt the change. In fact, even the business leaders admit that Atlanta schools broke the bottleneck that was stifling progress when we cut out the crosstown daily trek and pointed up community pride. We blotted out the growing feeling of a north side and south side. All high schools have equal opportunities, and all sections of town are growing together."

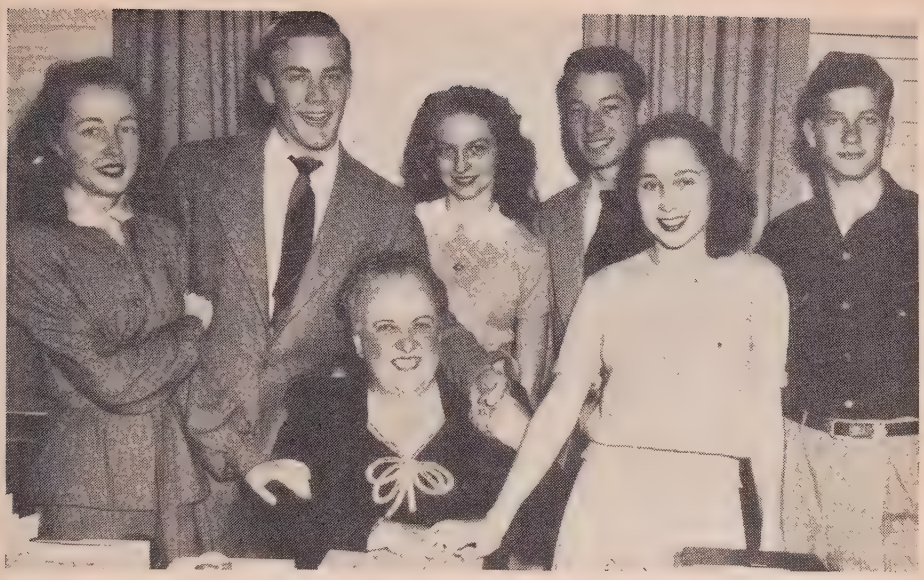
During her administration teachers' salaries have been increased, the teacher-pupil ratio greatly reduced, and a multimillion dollar building program realized. Her latest plan for strengthening the public schools is a program of reorganization whereby Atlanta will be divided into six districts with an "area superintendent" in charge of each.

Referred to as the "Ivey Plan," it is the result of a study made by a group of nationally known educators headed by Dr. John E. Ivey of the Southern Regional Education Board. "This reorganization, in all probability," Miss Ira enthusiastically told me, "will be of greater significance than anything else we have done and will result in more efficient operation of our schools and a better program of education for Atlanta's fast-growing population."

Handling the many big tasks which come her way each day demands countless important decisions. As a Christian, she never tries to make these decisions alone. "Every decision I make is made with the sure knowledge that there is Someone standing right here beside me. Someone who helps me weigh facts, who guides me as I decide. After that, I work at carrying out the decision."

THE BELOVED school-marm began her teaching career at the Crew Street School 36 years ago. Her father had died when she was only five, leaving her mother to raise nine children. Ira got the idea in high school that she should get a job and help support the family.

One day she and a friend were offered office jobs on the *Atlanta Constitution*. She ran all the way home, relating her good fortune to her mother between great gasps for breath. "I'm quitting school," she puffed, "and going to work on the newspaper."



MISS IRA AND SOME OF HER CHILDREN
"You ought to be a schoolteacher," her mother said

The patient mother smiled and let her talk. She even permitted Ira to go to bed that night without studying her lessons for the next day. But when morning arrived, she went into Ira's room and arousing her, calmly said, "Ira, it's time to get ready for school."

Ira replied, "But, Mother, I'm not going to school. I'm going to work." Then Mrs. Jarrell said, "No, Ira, you aren't going to work before you finish high school. You are a natural teacher. You ought to be a school teacher. Now get up and get ready for school." That was the end of the newspaper job, and Miss Ira and thousands of boys and girls have been grateful.

THE FUTURE TEACHER completed high school and two years at Atlanta Normal School before launching out on her teaching voyage. Summer vacations found her either at Emory University, Oglethorpe, or the University of Georgia. Before she finished the long summer struggles, she had her A.B. and M.A. In 1950, her alma mater recognized her contributions to public education by conferring an honorary Doctor of Education degree.

Inquisitive to know how a woman superintendent gets along with the men on her staff, I discovered that her four male assistant superintendents work with her harmoniously and praise her efficiency and capabilities.

She tells about a certain salesman who on his first trip to her office discovered that Dr. Jarrell was out. He made several other unsuccessful calls and finally requested Miss Ira's secretary to tell Dr. Jarrell to drop around to his hotel room for a drink. The secretary informed him that the superintendent didn't imbibe, adding, "And Dr. Jarrell is also a lady!"

YOU'D THINK that a teacher-superintendent would want to just sit back and listen to the Sunday school teacher and preacher when Sunday morning rolls around. But not Miss Ira. She's a spark-

plug in the Sunday school activities at the Park Avenue Baptist Church. She has never progressed beyond the beginners' department, she says, for she has been its superintendent more than 30 years.

"There is no way to estimate the value of Sunday school training," she says. "We don't teach the Bible, as such, in Atlanta public schools, but we encourage teachers to promote Sunday school attendance. Every Monday morning there's a special time for talking about what happened in Sunday school yesterday and who went. We always say, 'Go to the Sunday school of your choice, but go.' And 'Jesus Loves Me' is a favorite Monday morning song."

Miss Ira lives with her students and loves them. She is no high-brow administrator who sits in an ivory tower handing down educational dictums that had better be carried out—or else. Because she has been a teacher and principal she understands children and their needs. She hovers over her brood of 100,000 like the proverbial mother hen and the students know that in Miss Ira they have a true friend.

FAR PAST MIDNIGHT, her doorbell once rang. When she opened the door a big policeman with two small boys greeted her with, "Sorry to bother you at this time of night, lady, but these boys asked me to bring them to you." Miss Ira invited them in and soon discovered that they had been caught in a petty theft. When the parents could not be found the officer had told them they would have to go to jail. They begged him to take them to Miss Ira, "cause she will do something about it."

Miss Ira thanked the policeman and tucked the two boys in bed for the rest of the night. Looking down into the half-frightened faces that smiled back a message of appreciation, she felt again the greatest reward any teacher can receive —the love and gratitude of the little children.

HER IDEAS on education might sound old-fashioned to some educators but they ring an up-to-date and down-to-earth refrain to Atlanta's mothers and fathers. She says, "It isn't enough for students just to be well grounded in the three R's. Education is more than that. A boy or girl can graduate from high school with good grades and still not have an education. Education is knowing what to do with the knowledge we have, how to live with people and use that knowledge, the privilege of giving thanks to the Giver of all good things for wisdom and the necessities and the opportunities of life."

PREJUDICE AGAINST ANYTHING untried has been mankind's stumbling block since history began. Millions of people died before we relaxed our prejudice against the germ theory and started practicing aseptic medicine. We were so convinced a germ was too tiny to kill a man that we refused to believe the evidence of the scientists who could prove his case. Looking back it seems fantastic. Yet we will do it again, in another field, unless we can rear a new generation with an open mind, an investigative mind, a logical mind, and a cultivated mind.

—OVETA CULP HOBBY

Be careful! Somebody's listening

Opening Up the Church Council

Experiment in enlarging the council has proved successful in Texas congregation

By RACHEL CONRAD WAHLBERG

How CAN WE keep our Sunday school and church from drifting into rival camps? How can the Brotherhood and Women of the Church be more effective arms of the congregation? How can young people of Luther League age become aware of the total work of the United Lutheran Church?

A mission congregation in Corpus Christi, Texas, feels that it has found a promising answer to these problems. At St. Mark's the heads of all official organizations — Sunday school, Brotherhood, Luther League and Women of the Church—automatically become members of the church council.

As a result, the total life of the congregation is co-ordinated.

"I MAKE A monthly report of plans and activities to the council," says Ted Kreuz, the superintendent of the Sunday school. "Names of new teachers are submitted for approval. I describe our plans to expand the weekday church school, plans for vacation Bible school, or a new leadership class. When we had our "March to Sunday School in March" attendance challenge, we asked the support and influence of the council members.

"Since the budget of the congregation includes $1,500 for Christian education, we present our physical needs, such as new tables or Bibles. For the first time this year the children made their pledges to the total work of St. Mark's and received offering envelopes, just as the adults do."

Pastor Philip Wahlberg remarks, "Never before had the educational program of the congregation been kept adequately before the governing body of the church. Of our nine elected council members and the four organizational members, most are regular leaders and supporters of the Sunday school.

WAS THERE ANY particular crisis which stimulated this broadening of the makeup of the council?

"No," says Pastor Wahlberg, "it was just a spontaneous development. When a councilman remarked that the superintendent of the Sunday school ought to be a member of the council, the second

thought expressed was that *all* official organizations should be represented. It seemed a good idea, so the necessary proposals were made to change the church constitution."

After a year and a half of this change, the benefit is felt in all organizations. The president of the Brotherhood reports wider man-support through the council for an attendance promotion and for its sponsorship of the Boy Scout program. The Luther League has been made responsible for carrying the program of the ULCA into its age group.

Last fall, when St. Mark's was the first congregation in the South to use the Lutheran Laymen's Movement sector program, the young people were asked to plan their own stewardship dinner and visitation. Now a large percentage of the Luther Leaguers are tithers, a direct result of the challenge presented by their greater knowledge of the church's program. When new sponsors were needed for their group, the council members were asked for suggestions.

THE WOMEN ARE probably the most enthusiastic about being represented on the council. "For years," says Mrs. Brookover, general chairman, "the men said 'Let the women do it' when a job came up. Now at last we have a part in planning for and operating the church. And the men understand better the functions of our women's organization."

Mrs. Brookover points out that the idea of women on the council has been accepted as a result of the "automatic" rule. "This year for the first time a woman other than the organization president was elected for a three-year term. There are women on all committees of St. Mark's, except property, and two of the committees, evangelism and stewardship, have women as chairmen."

In a fast-growing town like Corpus Christi, which doubles its population every ten years, a church needs to present a friendly, unified, Christ-like appeal to newcomers. There is no room for organizational rivalry. Every member is constantly challenged to strengthen his personal witness and to help new members become integrated into all phases of the church—worship, education, organizations, evangelism.

"With a stronger and better-informed church council," says Pastor Wahlberg, "the work of our congregation has become more effective."

Thirty-Six on Council in New York

There are plenty of men who know what's going on

By WALTER COWEN

GOOD SHEPHERD CHURCH, South Ozone Park, Long Island, N. Y., has a communing membership of some 430 members. But it does have a large church council, 36 members to be specific.

The need, according to Pastor C. Henry Thomsen, is to have men available who know what is going on, what needs to be done, and who are prepared for service.

He has found that the church council is the place where men can best be trained and informed for the work of the church. It is the place where problems and programs of the congregation

and church-at-large are discussed. It is the place where vital decisions are made.

What better place, therefore, than the church council to have a large group of informed laymen, who can be called upon to carry out such tasks as the every member visit, the Lutheran visitation evangelism program, the various tasks essential to make the church function fruitfully?

In April I was missioner at Good Shepherd on the area Lutheran evangelism mission. Most inspiring was the fact that most of the 36 men attended the briefing meeting, teamed up, and visited prospective members each of the four nights.

No women took part in the visitation. Not that the Good Shepherd congregation is adverse to using women, but simply that it believes in actively engaging the men in the work. This is the result of the enlarged church council. When the plans were laid for the mission at the council meeting, the men not only were available but present.

The enlarged council becomes a school where members learn first-hand the needs and program of the congregation and church-at-large. The enlarged council makes it possible to spread the work among more people, especially leadership responsibility. Another benefit is that in the enlarged council varied talents are found, so that often within the group are men with the skills needed.

An enlarged council tends to make the group widely representative of the membership so that at all time a broad cross-section of the membership and opinion is directing the work of the congregation.

The enlarged council could be the answer in those congregations where the Brotherhood program has been ineffective, and be the means of training and development of informed laymen as well as providing available manpower for the multitude of tasks of the congregation.

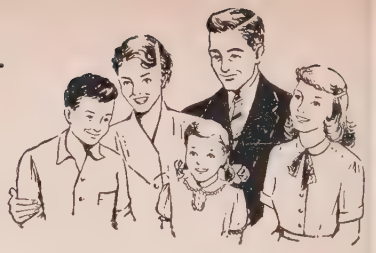
It is a fine thing to have the members of the congregation work side by side, not only because of that which they accomplish through their common efforts, but also because of that which their working together does for them. In this common work the lines and fences that separate people in the world outside are largely forgotten.

—Paul J. Hoh in *Parish Practice* (Muhlenberg)

On a luxury liner a man was observed relaxing on a deck chair with the same book on his lap that had been there for days. He would read for a few minutes after lunch, then fall asleep. Finally a very mournful gentleman approached. "Pardon me, sir," he said, "but would you permit me to provide you with another book, or even buy this one from you? You see, I happen to be the author of this particular volume."

—Munich (Germany) *Revue*

FIVE MAKE A FAMILY



Joan of Arc Melton

CLAIRE WAS hanging Chuck's suits in the crisp, sunny air. "Thought I'd get this done before the heat settles down on us again," she called.

Halfway to the garage, I stopped to chat a moment. I still had plenty of time before I had to meet Karen downtown and I know so well how much you want to tell someone about it when you're getting some necessary but distasteful job out of the way. No wonder we chew our husbands' ears off at night if we've had no one to share our triumphs and disappointments with all day.

"Smart gal! Wish I'd thought of it. This is a perfect day for woolens."

"Makes you feel the summer's nearly over, but we'll get some more hot days, I'm sure."

"Just the time the youngsters start back to school, probably! How they do hate that."

"Wonder how it will go if they really start having school all summer?"

"Can you imagine anything worse than learning arithmetic in July?"

"My dear! How old fashioned you are! Don't you know everyone loves to learn nowadays?"

CLAIRE ANCHORED the clothes prop to her satisfaction and stood back to survey her handiwork. "Makes you feel good to pull things out of closets and get them out in the fresh air, doesn't it? Almost as though you are cleaner and fresher yourself."

"That's something I've often wondered about. I know there's something neurotic about cleaning, cleaning, cleaning and not ever being able to stand anything out of place. But with all the articles in the magazines, no one seems to say much about the nice feeling you get when you've done your best and it's turned out pretty well."

"Maybe it's so usual no one cares. Nothing 'man bites dog' about it."

"Well, if I don't get started, there will be a nice little article about a daughter who bit her mother in tomorrow's paper. I'm meeting Karen to help her pick out a skirt and a couple of blouses for school. She's looking over the stores first and when she's practically decided what she wants, I'm giving my O.K."

"Hope your tastes agree!"

"They probably will. She could have done it all, so far as I was concerned, but she got cold feet."

PARKING WAS a problem downtown. I drove around so long looking for a place that wouldn't want my life savings for a couple of hours that I was later than I expected. Karen was pacing about impatiently. Her face lit up when she saw me.

"Thought you'd changed your mind about coming! Oh, Mother! I've picked out the dreamiest dress!"

"Dress? Where does a dress come in?" I laughed but I was certainly knocked off my pins for a minute. We had decided that the skirt was what she needed to start school and that the blouses would be nice, but a dress was to come later.

"Oh, but wait till you see it! You won't

be able to resist it either. And the woman said I could wear it for practically any occasion. Come along, mother! It's right on the next floor." She was off! I had no choice but follow.

AT THE FOOT of the escalator she waited for me to catch up. "We'll look at the dress, but you understand we can't make any decision until we've talked it over. So don't get us involved with some high-pressure saleswoman."

"Oh, this woman is just lovely. She asked about the colors I usually wear and all about my other clothes just like you do. And then she came up with this dress that she said was just what I needed. And she was right!"

"How much is the dress, if such a thought is not being too crude?"

"It's reduced to $17.95 from $22.95! It's a terrific bargain. See, we'd be saving $5 right there, and you know how everyone needs to watch things like that."

"True. Very true!" My self-control in not asking whether that was a direct quotation amazed me. I was carrying on one of those silent conversations with myself that seem part of my equipment as a modern mother—sort of staff conference among my different impulses.

ONE SIDE OF ME was so irked by this unexpected and frustrating turn of events I wanted to use all the weapons at my command to bring her back obediently to our original plan. Or hadn't it been "our" plan at all? Had I talked her into thinking she needed what I thought she needed, just as the saleswoman had? But however that may have been, the fact remained that we could not spend that much on a dress right now without sacrificing something else we needed. And that something else might very well be Karen's school wardrobe. Did I dare to make her choose between the dress and the other things and stick to her decision, even if it meant wearing the same thing every day her first year in high school?

Funny how many thoughts can fly through your head as an escalator grinds upward! And all the time I was thinking these things, still another of my inner voices was remarking that all of this fuss about money and clothes was unbecoming to a Christian woman. If Karen and I had our minds set on more important things, none of this would matter. This I shrugged off impatiently. *Of course, the money and the clothes aren't important, but how we feel and what we do about them can matter a lot,* I snapped back. *God didn't make us disembodied spirits.*

BUT WHICH of the voices was the "real me"? Just call me Joan of Arc Melton. We stepped off the escalator and I braced myself to combat the "lovely" saleswoman. I'm not immune to blandishments myself.

However, my bracing was unnecessary. She was out to lunch. Karen and I hunted through the rack until we found the dress in question. At sight of it my spirits rose. It was, indeed, just the thing for a girl her age—a tailored sheath with bracelet-length sleeves and detachable collar and cuffs. Karen thought it sophisticated. I thought it simple and girlish. Moreover, we could make its twin for about a third of the price if I could find the right material.

"You and the woman who helped you have very good taste, Karen!" I could say it in all sincerity. "Let's go get a milkshake and make some plans. Whatever you decide, I'll back you up, but let's see just how far our money will stretch. It isn't made of rubber." This time all my voices were speaking in concert, a much better state of affairs.

WORSHIP NOTEBOOK

NOT LONG AGO I was invited to participate in a special service. It was a great day for the parish. The church had been enlarged and redecorated and a lovely modern educational building added. Along with the celebrations, certain new features had been added, among them a processional cross. A memorial gift from a family of the parish, it was to be carried before the procession each Sunday.

There was a bit of head-shaking and tongue-wagging when the word went around that this cross was being introduced. On the great day, as pastor and choir assembled before the service, one of the members voiced his objections. With good-natured humor, the pastor replied, "Now, John, you know that today we can sing in truth, '. . . with the cross of Jesus going on before.' "

STRANGE, isn't it, we've all sung "Onward Christian Soldiers" many times, but never thought about having a cross to lead the procession. Yet that's what the words say, and whether they mean it in a figurative or literal sense doesn't make much difference.

I sometimes wonder if we really mean all that we sing. Sometimes, as in the case mentioned, the result is a bit ludicrous. Preachers often tell the old story about a fundamentalist preacher who had preached a withering sermon on the evils of drink. He ended by saying, "And I think all the beer, all the wine, and all the whiskey ought to be thrown in the river." Signaling for his congregation to rise he then announced, "Let us all sing, 'Shall We Gather at the River?' "

Things aren't quite that bad. But do you empty your pockets when you sing, ". . . take my silver and my gold, not a mite would I withhold"? And what about the congregation that sings "Stand Up, Stand Up for Jesus" or "Rise Ye Children of Salvation" while its members are sitting down?

I AM PARTICULARLY concerned what our posture is when we sing. Take the "Alleluia" which follows the Epistle in many congregations. "Alleluia" is a Latin form of the old Hebrew "Hallelujah" and means just about what we mean when we say "Hooray." It's what a schoolboy yells when school is over, what an office clerk shouts when he gets a raise, what an immigrant says after landing at a new country of hope. To a Christian it means (not in so many words), "Hooray for God, Father, Son, and Holy Ghost." It is the joyous exulting note of a Christian's vocabulary and almost implies that it be uttered as a shout.

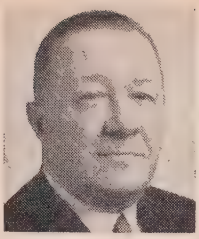
Yet what happens in our churches. When we should be joyous and exultant and sing heartily the threefold Alleluias, we sit in our places and barely let it sing. Pastors and organists, why not stand for this versicle?

And while you stand for this, stand for all other music. There's an old rule of thumb that is good advice for church people: sit for instruction, stand for praise, kneel for prayer. Why not try it? Choirs never sit for the anthem. Why should those in the pew sit as they sing praise? Let's stand to sing.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Garrulous

QUESTION: For more than four years I have worked next to Alex at the shop. We have been rather good friends, though it has sometimes been difficult. He has one trait which brings good will pretty close to the breaking point from time to time.

He has a good mind, reads, and has a lot to say. He seems eager to air some of his ideas which run counter to the thinking of most of us. He makes astounding statements, apparently to show how much he knows. He seems to be against almost everything and everybody. To call him a cynic would be paying him a compliment which he doesn't deserve.

He just talks too much. In most cases it is hard for us to check up on what he says, but he is sure of so many startling things that most of us question his reliability. He likes to surprise, amaze, and gain admiration.

In many ways Alex is likable, but in other ways he is a nuisance. The question is what to do about this without precipitating a very unpleasant affair. One of the men has suggested that he be doused with a pail of cold water.

REPLY: Society almost everywhere has its proportion of such individuals —the quota seems quite too high. Life, wherever it is lived, is subject to a number of annoyances, and we have to devise ways of avoiding them or dealing with them in some adequate manner. Garrulity, linked with a cynical or arrogant spirit, can get almost beyond endurance.

Much of Alex's talk may be an act of effrontery and bluff, and he will probably try to enjoy it as long as he can get away with it. If his general intelligence is as high as you seem to think, he should also be more self-critical and try to bring his tongue under control.

You have several alternatives. 1) Arrange a silent understanding that all will ignore him and his talk until he "catches on." 2) Keep your own conversation going along your own lines, despite his expressiveness, and he may begin to see the light. 3) Arrange among you to make a check of Alex's major statements, and if they are unreliable make it known in no uncertain terms, and keep it up. 4) Let several men corner him and have a down-to-earth talk with him—help him to see himself as many others see him.

Live at home?

QUESTION: I am looking forward to marriage to a fine girl. We have been engaged for more than a year, and we've been saving money, reading, and planning. We looked forward to a nice small apartment, and later purchasing a house. Now Eleanor wants to accept her parents' invitation for us to live with them. I am afraid of such an undertaking, for Eleanor's mother is aggressive and I believe she would make things hard for us. I do want a happy, successful marriage, and I don't want to start out under a threat.

REPLY: You are wise in giving this problem serious thought. Generally speaking, such a start is not advisable. A newly wed couple need to be alone,

for they have many adjustments to make, and they can accomplish them better if they are unencumbered by the presence and suggestions of other people. For a long time Eleanor's parents were responsible for her, gave or refused permission, and furnished advice. It will be difficult for them to desist now if you live with them. There are many points against it, and few in its favor.

Now, if you actually decide to live with the parents, have an understanding that you will have a certain part of the house to yourselves, that you and Eleanor will stand together, maintain friendliness toward her parents, but make your own joint decisions independently, keep out of the parents' affairs, and stay there only until you can get started on the purchase of a house.

"No house is big enough for two families." This statement has much truth in it, even without any reflection on either. While much unpleasantness and conflict have resulted from attempts at joint living, and while some in-laws are hard to deal with, in other cases life has been pleasant and some parents-in-law have been most agreeable partners. Read Evelyn Duvall's *In-Laws: Pro and Con.*

Mother-in-law

QUESTION: A short time ago my father-in-law died, and since then my wife and I have been living with her mother. I don't feel as at ease as in my own home, and I have suggested to Ruth several times that we return to our home. She insists that since she is the only one of the children who is free to give help, she should remain there and comfort her mother. The fact that we have no children strengthens her feeling about it.

I feel that we have our own lives to live and should be in our own place. Ruth says our present arrangement will be for another month or two, but I fear she will change her mind and want to stay longer.

It is Ruth's idea too that her mother should ultimately occupy an apartment which we have, without paying any rent. I am not in favor of this plan.

REPLY: It is natural and justifiable for Ruth to want to stay with her mother for a time, but that time should be limited. Why not reach an understanding with your wife that you will stay with her for a definite time and then return to home?

When you return to your home it will be advisable for you and Ruth to live apart from her mother. You are already irritated by what has happened, and for Ruth's mother to be in your home, or too close, would not make for harmony in your home. Whether she should pay rent in case she occupies your property depends upon her financial situation. If she can afford it she should pay some rent. She should try to be as self-reliant as possible as long as she is able to function that way. Your wife's brothers and sisters should also assume some responsibility in this matter—enough to make the whole plan a fair one to all concerned.

In such situations everyone needs to be considerate and patient. Some day each of us may stand in need of such help. Go the limit in patience and good will toward Ruth's mother. Do the same to avoid any impairment of your devotion to your wife or of her love for you. Marital love is something very precious, and it should be conserved even at heavy cost of inconvenience, time, and effort.

Questions About the Ministry

The Purpose of the Church and Its Ministry. By H. Richard Niebuhr. Harper. 134 pages. $2.50.

When the American Association of Theological Seminaries committed itself to a study of theological education in the United States and Canada, it chose H. Richard Niebuhr of Yale Divinity School to lead the self-study. Promptly and effectively Dr. Niebuhr assembled his staff, mapped out his program, prepared his searching questionnaire and set about his task of finding out.

He not only surveyed the institutions themselves. He quizzed selected individuals from all branches of the church. He sought the testimony of graduates of the seminaries and weighed the opinions of church officials. This volume is the first published result of the study. It is to be followed by two or three other reports, differing in nature and content from this.

In this study the author seems more intent upon diagnosis than upon prescription. He presents his findings in three general chapters. The first deals with the church and its purpose, the second with the concept of the ministry, and the third with the problem of the theological school.

Each chapter faces the confusion that exists in the thinking of the church and its educators. And it moves toward a point of understanding and statement of purpose. Apparently the outstanding impression left by the study is that of the need for developing a clear idea of the purpose of the church and the place and program of theological education in the light of it.

Through a scholarly and thorough explanation of the causes of the confusion—loyalty to denomination, loyalty to confessional formula, loyalty to traditional interpretation, "confusing proximate with ultimate goals"—Dr. Niebuhr comes to his definition of the goal of the church. It is "the increase among men of the love of God and neighbor." The achievement of this goal he holds to be the purpose of the church and the determining factor of theological education.

Confusion also exists in the ministers' conception of the ministry. Chapter two begins, significantly, with a section titled, "The Perplexed Profession." What is the essential nature of the call? For what specific tasks is the minister of today to be trained? Where shall the chief emphasis be placed in his preparation? Here again after a fairly comprehensive survey of the historical concept of the ministry, an appraisal of the sources of "authority" for the minister, and an analysis of the elements that enter into a well-defined theory of the ministry, the author comes to his view of "the emerging new conception of the ministry." It is that of the Pastoral Director. "As the conception of the work of the ministry changes into the idea of the *whole church* ministering, so the conception of call changes into the idea of the called and calling church."

The final chapter, dealing with the seminaries themselves, bears also the marks of the author's impression of confusion. "Seminaries in Quandary" is the title of the opening section. Seminaries have added to the traditional "content" courses many "innovations in the theological study" such as social ethics, religious education, psychological counseling and ecumenical relations. But these are not integrated with the total curriculum, and the champions of each seem to be in competition for recognition of importance. "These courses have been added piecemeal and almost each one of the new specialties has appeared with a new rationalization of its existence."

As the author faces this confusion and essays his prescription, he acknowledges the difficulty of his task. The problem of how to resolve these issues is still a problem. Possibly the forthcoming reports will carry the matter further.

Any honest self-inquiry is likely to be humbling, sobering, and helpful. Dr. Niebuhr's contribution is all of this. It should be read by not only administrators of theological seminaries but by church officials, pastors, and everyone interested in the life of the church. It is a thought-provoking treatment of a vital subject, well written and certain to leave its impression upon the seminaries and the church whose ministers they prepare.

HARRY F. BAUGHMAN

Gettysburg, Pa.

Greek Church Today

The Waters of Marah. The present state of the Greek Church. By Peter Hammond. Macmillan. 186 pages. $4.75.

It is the purpose of Peter Hammond's book to give the full story of the Church of Greece as it is today. This account is not mainly theological, statistical, or technical. It is rather intended to give a Christian layman a clear idea of the way things are in the Greek Church: the way people worship, and live together, and strive after the things pertaining to the Kingdom.

Mr. Hammond, an Oxford graduate who spent several years in Greece around 1950, has done an unusually competent piece of work. His observation is acute and informed, his spirit is sympathetic but not uncritical, and his conclusions commend themselves to the attentive reader.

Encompassed in this study are the backgrounds in history and present organization of the church; studies in church life in a mountain village and diocese; the sufferings of church and people in the 1940's, first under the burdens of invasion and widespread death and destruction, and then under civil strife carried on by the Communists. There are accounts of conditions in the monastic establishments and of life in the family of a village pastor.

By far one of the most valuable sections of the book is the story of the regeneration of the Greek Church in modern times, which is largely due to the work of "*Zoë*" and movements related to it. "The Brotherhood of Theologians, *Zoë*," was founded in 1907. It is a brotherhood of priests and laymen, whose activities center in preaching, confession, and Bible study. The activities of this and parallel societies make fascinating reading.

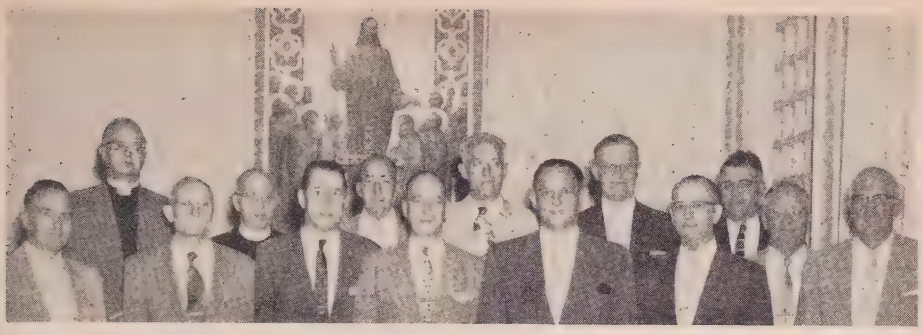
On the land and Church of Greece we have the picture of a community that is tenacious of its Christian faith and church through centuries of misfortune, Turkish oppression, and poverty; of a community that is homogeneous in its people and its confession (Orthodox); and of a culture that is churchly to its core (it is noteworthy that what we might call the more "pietistic" features of the *Zoë* movement are all conducted under the banner and with the blessing of the officials of the organized church).

Of the Christian regeneration of the Greek Church one gains the following impressions: It is home-grown, not imported. It is thoroughly biblical in character and emphasis, being both evangelical and evangelistic. It is churchly and liturgical, and builds on those commonplaces which have never disappeared from Greek religious life. It is largely laic in character and activity (many of the "sacred heralds" who go about the country preaching sermons are laymen). And its emphasis is on what is "Christian." Some of the movements in the revival bear the following designations: Christian Union of Young Workers, Christian Union of Students, Christian Union of Scientists, to name only a few.

One of the charming features of this book is its literary excellence. Certain magniloquent phrases may deter a prosaic reader, but they are in keeping with the subject-matter. The intimate, happy, accurate descriptions of life and activity, of scenes and places, achieve a maximum of "communication"—which is only another way of saying that this is a very good book indeed.

Philadelphia GEORGE R. SELTZER

BOOKS reviewed in these pages may be secured from the United Lutheran Publication House at 1228 Spruce St., Philadelphia 7, Pa., or from any of the ten ULPH branch stores.



EXECUTIVE COMMITTEE, UNITED LUTHERAN CHURCH BROTHERHOOD

Lutheran Men Plan Convention in Canada

THE CANADA SYNOD is on the way to what will probably be a record in the United Lutheran Church as far as conventions are concerned.

This began back in 1941 when the Luther League of America met in Kitchener-Waterloo, Ontario. In 1954 the United Lutheran Church held its biennial convention in Toronto with the Canada Synod as host. So impressed were members of the United Lutheran Church Women that they promptly engaged Eaton Auditorium in Toronto for their triennial meeting in 1958.

The Brotherhood of the Canada Synod had invited the ULCA Brotherhood to meet in Kitchener-Waterloo just prior to the 1954 church convention. When the invitation to go to Atlanta was accepted instead, the Canadians renewed their bid and got the 1956 convention. The 20th biennial convention will begin on Sept. 20 at St. Peter's Church in Kitchener and extend through Sept. 22.

SPEAKERS INCLUDE Dr. William Zimmerman, dean of Midland College, Fremont, Nebraska . . . Dr. Dwight Putman, president of the Central Pennsylvania Synod . . . Dr. Franklin Clark Fry, president of the ULCA. The Rev. Franklin Jensen, St. Mark's Church, Kitchener, will be convention chaplain.

Delegates from all sections of the church will deal with important recommendations concerning the men's work. A proposed new constitution will be presented. One change proposed would limit all representation to synodical delegates. At present both congregational and synodical delegates are recognized.

Reports will be heard from committees on evangelism, scouting, extension and honorary life memberships. The King's Men program will be reported on, giving information as to its use in hundreds of congregations. Officers will be elected. A proposal to change the time of conventions will also be offered, changing the year from the even-numbered to the odd-numbered.

A social feature of the convention will be the Saturday tour and the evening banquet at which Dr. Fry will speak. Here in this Lutheran center of Canada with approximately 25 per cent of the population being Lutheran, are found Waterloo College and Seminary, educational institutions of the church. The local arrangements are in charge of the convention committee with Earl Steiler of Kitchener as chairman.

Carthage College Relocation Plans Take Shape

By JOHN E. COOPERRIDER

CHICAGO—Plans to relocate Carthage College have gained momentum after a dozen cities in northern Illinois and southeastern Wisconsin have expressed interest in being chosen as the home for the ULC school. Latest among the towns putting in a bid was Lake Geneva, Wisconsin.

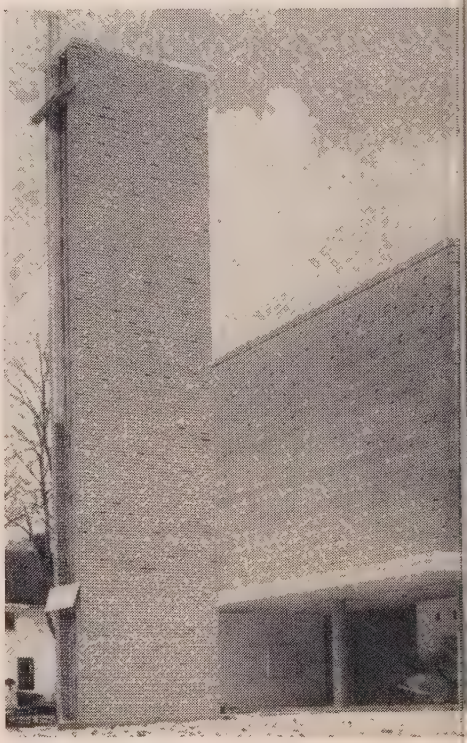
The college's board of trustees has said that should the move become financially feasible, preferred location would be in an area limited by Chicago to the south, Rockford, Ill., to the west, and Milwaukee to the north.

Co-ordination of planning for the relocation was assured recently as the Northwest Synod committee was integrated as a subcommittee with the Carthage College planning committee. A seven-man steering committee has been set up which has been authorized to employ an agency conducting a survey and advising on a fund-raising campaign.

Chairman of the steering committee is O. A. Hanke who also heads the college planning committee. Among other members of the committee are the Rev. Paul L. Roth, chairman of the Northwest Synod planning committee; Rolf Dokmo, president of the Carthage College board of trustees, and Dr. Harold H. Lentz, president of the college.

The resolution authorizing a four-year study of relocation was approved by Illinois, Iowa, Wartburg, and Northwest synods a year ago. This spring the synods amended the resolution to include southeastern Wisconsin as well as northern Illinois in the area under consideration.

"Principal relocation objective," according to Mr. Hanke, "is to move the college near the center of related church membership and in a city with adequate transportation and student self-help opportunities."



CARTHAGE CHAPEL
A move under discussion

FAITH CHURCH, Jacksonville, the Rev. Gilbert V. Dossi pastor, dedicated the first unit of its new church—a $40,000 parish hall seating 200 persons—on July 15. The congregation has been meeting in the basement of its parsonage since the year after it was established in 1948.

Gloria Dei Church, Northbrook, the Rev. James White pastor, dedicated its parsonage July 29.

ST. TIMOTHY'S CHURCH, Skokie, the Rev. Delno M. Sahs pastor, laid the cornerstone for a new church on July 15. Dr. O. V. Anderson, president of the Illinois Conference of the Augustana Lutheran Church, spoke.

ST. TIMOTHY'S, SKOKIE
Old stone in new cornerstone

Among the items in the cornerstone was a stone from St. Mary's Church in Luebeck, Germany. St. Mary's was built in the 12th century and after being bombed in World War II was rebuilt with the help of Lutheran students gathered in Luebeck in the summer of 1949 under the auspices of the Lutheran World Federation. Pastor Sahs was director of the student group.

NOVA SCOTIA

Danish Church Joins Synod At St. John, New Brunswick

By DOUGLAS A. CONRAD

HALIFAX—A Danish Lutheran congregation, active since 1931 in St. John, New Brunswick, will become a member of the Nova Scotia Synod and operate under the Board of American Missions. It is the only Lutheran congregation in the city of 100,000.

First Danish Lutheran Church was founded by the Danish Mission Society, an organization connected indirectly with the Lutheran Church of Denmark. The congregation of 79 communing members from 34 families of Danish background lost its building through fire in 1949 and in 1951 rebuilt a church with a seating capacity of 100 and adequate room for parish work. The building is debt free.

Earlier this year the Danish Mission Society decided to assign the pastor of First Church, Amo Nommesen, to the Toronto field and advised the congregation to seek affiliation with the Nova Scotia Synod. The synod's executive committee approved the request on which the synod will officially act at next year's convention. Dr. Karl S. Henry, BAM secretary of survey and research, visited the church in June.

In the meantime the congregation will call a ULC pastor and receive salary aid from the Board of American Missions. The group has agreed to change its Danish language services to English. This move will encourage Lutherans of non-Danish background to seek membership in the church.

THE SYNOD'S Women's Missionary Society met in Grace Church, First South, and changed its name to United Lutheran Church Women to comply with the pattern set by the ULC organization. Mrs. John Moose, ULCW president, was present.

Next year, marking the 45th birthday of the organization, the convention will be held in St. John's Church, Mahone Bay, where the first convention of the synodical group was held.

Officers installed by Mrs. Moose were: President, Mrs. Douglas A. Conrad, Halifax; first vice president, Mrs. Valson Rhodenizer, Bridgewater; second vice president, Mrs. S. A. MacPherson, Lunenburg; secretary, Mrs. Paul Oxner, Rose Bay; treasurer, Mrs. Willis Falkenham, Lunenburg.

CAMPS for girls, boys and young adults are being held at the Lutheran Youth Camp at Lake Mush-amush. Good attendances are being reported. More than 1,300 people attended two services held on Camp Sunday, July 29. Dr. C. H. Whitteker, president of synod, and the Rev. Paul Fisher, pastor of the Northfield parish, spoke.

NORTHERN CONFERENCE of the synod met at Redeemer Church, Conquerall Bank. The Rev. James Slack and the Rev. Douglas

A. Conrad preached. Officers elected were the Rev. L. Rodburn as president, and Mr. Dana Fancy of Baker's Settlement as secretary-treasurer.

The Rev. Michas Ohnstad, board missionary for the Board of American Missions, has arrived in Nova Scotia, and has taken over the Spryfield mission, just outside Halifax.

The Rev. Paul Fisher, a recent graduate of Waterloo Seminary, has begun work in the Northfield parish.

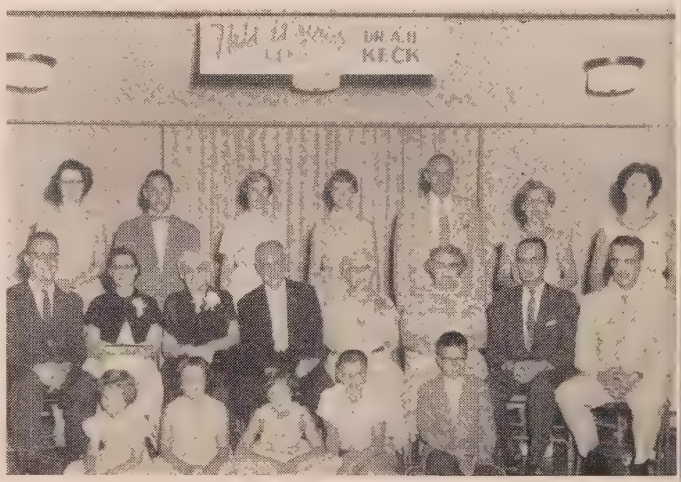
Dr. George H. Berkheimer, executive secretary of the Board of Pensions, met with pastors of the synod for a discussion of pension problems. This meeting was held at the Lutheran Youth Camp.

INDIANA

Dr. Keck, Nearing Retirement, Honored by Church-at-Large

By W. L. PIFER

RICHMOND—A pastor with a distinguished record in the parish ministry and in the service to the church - at - large was honored last month in Richmond: Dr. Albert H. Keck, Sr., who is retiring from the ministry after having served St. Paul's Church for 16 years, was the subject of a "This Is Your Life" program at his church which brought together all the members of his family and many of the men who had worked with him during his 48 years as an ordained minister.



FAREWELL FOR PASTOR KECK
The family was assembled

Dr. Keck, an alumnus of Wittenberg College and Chicago Theological Seminary, was pastor at Scenery Hill, Pa.; Aurora, Ill., and South Bend, Gary, and Richmond, Ind. He served as president of the Michigan Synod from 1926 to 1934, as vice president of the Indiana Synod from 1934 to 1954, and as a member on the ULC boards of Foreign Missions and Inner Missions.

The pastor announced his retirement in January, setting July 1 as the date. But he agreed to serve St. Paul's Church until a new minister is called. The call is still pending.

Indiana Synod President Walter M. Wick was present at the surprise party. Attending among the members of Dr. Keck's family were his three sons, two of whom, Albert H., Jr., and Paul E., are ULC ministers. Greetings came from ULC President Franklin C. Fry, Thiel College President Frederick B. Irvin, and Dean E. E. Flack of Hamma Divinity School.

"IS CHRIST AT COLLEGE" is theme of the first Indiana Lutheran student retreat at Camp Lutherwald. Date is Sept. 1-3 . . . Zion Church, Mulberry, Mulberry Home for the Aged and Oesterlen Home for Children are named in bequests from the estates of Mrs. Jemina Wetzel and Mrs. Sarah

Plow Turns Earth on Site of Future Zion Church

By E. RUDOLPH WALBORN

CANTON—Members of Zion Church here all wanted to take a hand in breaking ground for their new church. Inventive spirit and some equipment not usually associated with groundbreaking ceremonies made their wish come true.

A large cross was marked on the land on which the sanctuary will be built. Pastor Tom B. Homrighausen and the church councilmen turned the earth along the arms of the cross. Then they attached two long ropes to a plow, the congregation took hold of the ropes and pulled the plow over the ground. With the pastor's guidance, the earth was turned the full length of the cross.

GROUNDBREAKING IN CANTON
The congregation helped

The $520,000 building will stand on a three-acre tract. Of contemporary design, it will combine the sanctuary with an educational unit. A 40-foot-high pylon will bear a 10-foot cross. Nave, assembly hall and offices will be air-conditioned. Seating capacity is 560 in nave, 90 in balcony.

A "Double - the - Budget" campaign launched last fall is providing part of the

(*Continued on page 40*)

INDIANA . . .

Bitter, former members of Zion Lutheran Church.

Twenty-six congregations of the Indiana Synod have voted to adopt the stewardship sector program in the fall.

St. Paul's Church, Middlebury, is sponsoring a Lutheran refugee family . . . St. Luke's Church, Fort Wayne, celebrated its 20th anniversary in July. Synod President Wick preached . . . St. John's Church, Nappanee, without a pastor for most of this year, went ahead with renovating projects and completed them . . . Our Saviour's Church, Fort Wayne, installed an air-conditioning system.

INSTALLED were the Rev. Richard Howard as pastor of Faith Church, Jeffersonville, and the Rev. Keith Kinney as pastor of the Walton parish which includes St. Paul's Church, where the installation took place, and Shiloh Church.

The Rev. John Sjauken will become associate pastor and director of religious education at Trinity Church, Fort Wayne. He is a member of the New York and New England Synod and has been in the ministry for 22 years.

NAMES IN THE NEWS

THE REV. ALFRED J. KRAHMER, former director of public and alumni relations of Wagner College, Staten Island, N. Y., assumed this month his new position as director of public relations for the Lutheran Welfare Association of New Jersey.

A graduate of Wagner College, Columbia University and Philadelphia Seminary, Mr. Krahmer was pastor of two Lutheran churches in Queens before coming to the college in the fall of 1948.

He is a former president of the Long Island Conference of the New York Synod and former secretary of the board of directors of Lutheran Charities (Queens County).

The Lutheran Welfare Association is a statewide welfare agency offering adoption, foster home and special institutional care for children, family welfare services, care of the aged in the Kinderfreund Old Folks' Home and chaplaincy services in hospitals, prisons and sanitaria. It is also state representative for the Lutheran Refugee Service of the National Lutheran Council, and is presently raising $400,000 for a new building for the care of infirm aged.

Public relations also figured in the news from Newberry College. The college's president, A. C. Kaufmann, announced appointment of L. CLIFTON GRAHAM as director of public relations. He had been executive secretary of the Newberry, S. C., Chamber of Commerce since 1942.

A graduate of the college, Mr. Graham was a schoolteacher and salesman before being elected to the executive position in the chamber of commerce.

Active in many civic committees, he was associated with the college as member of its centennial steering committee and as vice president of the Newberry area alumni association. The college's centennial year program will be under his supervision.

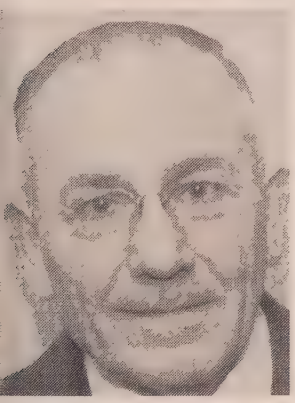
An assignment far away from home was entrusted to SUZANNE STIVER of Fort Wayne, Ind. She left last month for Germany to tutor young women from behind the Iron Curtain.

Suzanne replaced Cynthia Graves of Detroit who last year answered a call to serve her church by accepting a tutoring job in a Berlin student home. Both Miss Stiver and Miss Graves are Wittenberg College graduates.

Operated by the Evangelical Church of Germany, the student homes give educational opportunities to young men and women who are expelled from the Communist zone.

Like Miss Graves, Suzanne will work with a group of about 40 girls aged 12 to 21, supervising recreational and social activities and teaching English, music and other subjects.

She was selected for the position by the Department of World Service of the Lutheran World Federation.



DR. HAROLD R. BARNES who retired from teaching optometry at Columbia University, New York, after 35 years, has acquired fame in many fields of endeavor. He is a leading optometrist, and a dean of boxing judges in the State of New York (his decision in the 1930 Schmeling-Sharkey world championship fight gave the victory to the German). He is also a very active layman in Messiah Church, Flushing, Long Island, who has done much to activate the congregation's program on behalf of the sick and shut-ins. Going into semi-retirement at the age of 60, Dr. Barnes is looking for "new horizons" to which his faith and many interests point.

Crosscountry

WEDDING ARRANGEMENTS were being completed by the pastor of a mission in a southern state.

"There's just one thing more," the bride's mother said. "For the wedding service we'd like to use your Cadillac."

The pastor was slightly taken aback. "I've just gotten a new car," he replied, "but it's not a Cadillac."

"That's not what I mean," the woman told him. "I mean the boy who lights the candles."

BLAME IT ON THE WEATHERMAN, says sternly the Rev. Earl N. Dorff of First Methodist Church in Oklahoma City. He holds that Saturday weather forecasts on radio and TV hurt church attendance "more than measles or the flu."

When forecasters on Saturday night announce good weather for Sunday, "my members decide to get up early and go to grandma's. If forecasts are for a cold and wet Sunday, the members decide to sleep in," Mr. Dorff complains. He suggests creation of a "ministers' fund" to provide Saturday vacations for weather forecasters.

DIRECTIONS WERE SCANTY, some people in Salem, Va., complained. Seniors at Roanoke College received these written instructions for a college ceremonial:

"For the sake of good appearance it is suggested the men wear white shirts, dark trousers, dark socks and dark shoes.

"It is suggested the ladies wear dark shoes."

THE CHOIR at an Episcopal church in Galveston, Texas, was badly in need of female members. Interest was slack and the crisis became acute.

At that point the rector of the church took to the pen and wrote in his bulletin that women who sing stay younger looking. A singer's cheek muscles, he explained, are so well developed that her face will not wrinkle nearly so soon as that of a non-singer.

The choir of the Galveston church has now all the soprano and alto voices it needs.

OHIO . . .

(*Continued from page 37*)

funds. With $200,000 in the building fund, the congregation plans to sell its present church and parsonage (a new parsonage has been purchased). Zion Church has an active membership of over 1,000, a school enrollment of 650. Completion of the church is set for Christmas, 1957.

LAKESIDE SUMMER SCHOOL with an enrollment of 850 provided a training period for Synod of Ohio youth and leaders under the direction of Dean Willard H. Borchers, St. John's, Dayton.

Dr. Ralph W. Loew of Buffalo, N. Y., spoke at an opening Sunday night service at which the choirs of Augsburg Church, Toledo, sang. President George W. Miley preached for the closing Saturday morning service.

A laboratory training school for children, Bible hour for adults and youth, missionary leaders' workshop, pastor's and laymen's session, youth leaders, Luther League clinic, and youth assembly were in the program.

DAYTON CHURCHES BUY MORE MANSIONS

Converting luxurious homes on large estates seems popular among Dayton churches. An Evangelical and Reformed congregation was the latest to take that step when it bought a $116,000 four-bedroom, four-bathroom stone building for $65,000.

Last summer the Evangelical United Brethren Church bought a million-dollar 38-room mansion for a new mission. In March, Our Saviour (ULC) Church took an option on a 43-room mansion, but an injunction suit filed by local residents is still pending in common pleas court.

Little Philadelphia Boy Becomes Big Olympic Hope

Karl Schwenzfeier
Willpower plus faith

"MANY PEOPLE misunderstand how an athlete feels about religion," says Karl Schwenzfeier. "They think he prays to win, when all he actually asks is to be able to do his best. I learned a long time ago that a fellow can't do it all by himself."

The 22-year-old Penn State graduate student who learned a long time ago that natural disposition isn't all that counts will compete in November at Melbourne, Australia, against the best gymnasts of the world as a member of the United States olympic team.

He is five feet seven inches tall (his pastor, Christian J. Schenck of Philadelphia's Prince of Peace Church remembers that he served longer as acolyte than any other boy because "he grew slowly and was able to wear the vestments longer"), and his trainer at Penn State says he did not consider him a "natural" athlete. "Karl made himself into a champion," he recalls.

But the boy from Philadelphia worked methodically towards the goal ("Spartan-like" is the term used by his coach) and won most of the important amateur athletic titles last year, in addition to a degree in physical education. Melbourne will be the greatest test of them all.

Faith has been a guidepost in his career. Described by Pastor Schenck as a "sincere Christian," Karl has been active in the Luther League and has served as counselor at the Pennsylvania Ministerium's Camp Miller.

Dedication at Raubsville Recalls 1955 Floods

By HENRY W. SNYDER, JR.

ALLENTOWN — The great flood of August 1955 endowed a parish hall dedication service in Raubsville with special meaning.

Dedication of St. Paul's addition to the church school building (a classroom and nursery built on the east side of the church) had been set for last September. But last year's disastrous floods submerged the church which stands on the bank of the Delaware Canal.

—*Easton Express Photo*

Dedication at St. Paul's Church, Raubsville
Behind the church, the Delaware Canal and River

Said Ministerium President Charles M. Cooper, who spoke at the dedication: "The people of the congregation could have given up but because of their faith they began to rebuild and now see the fruits of their labor."

The synod's inner mission executive secretary, Dr. Gustavus H. Bechtold, recalled how the Ministerium had put out an emergency call for aid on behalf of the stricken congregations and how donations had come in from all over the country.

The Raubsville church, which will be 70 years old next year, has a baptized membership of 262. Its pastor is the Rev. Herbert F. Gerner.

Lay Leaders to be Honored At Pittsburgh Synod Day

By LUTHER E. FACKLER

PITTSBURGH — "Pittsburgh Synod Day" will be held Oct. 20 at Thiel College. Purpose is to recognize the work of outstanding laymen within the synod.

Names are submitted by the pastors, and synod officers make the selection. Guest speaker for the day will be Mr. Paul Folkemer, former president of the Lutheran Laymen's Movement.

EACH YEAR, home mission pastors of the synod gather to discuss common problems and programs. The conference on Sept. 4-5 will have Dr. Charles M. Cooper, president of the Pennsylvania Ministerium, discuss "Psalms of the Church Year."

Dr. Dwight D. Shelhart, superintendent of missions of the Northwest Synod, will speak on "Problems of Home Mission Congregations." "Church Building and Church

Inner Mission Organized In West Penn Conference

By JEANNE WEBER

GETTYSBURG—Lutheran Inner Mission of the West Pennsylvania Conference was organized July 25 at St. Paul's Church, Carlisle. Delegates from 80 churches attended the meeting at which Cumberland County Judges Robert Lee Jacobs and Dale F. Shugart presented the charter to Conference President David S. Kammerer. Judge Shugart is a member of St. Paul's and served on the steering committee which prepared organization of the agency.

Purpose of the mission is to support a spiritual-social ministry for constituents of the 81 Lutheran churches in the conference by supplementing the services of existing public and private agencies. Operating budget for the first year is $10,000.

Pastor Elmer P. Truchses of St. Paul's, Carlisle, was elected president of the board of directors whose membership includes 15 pastors and laymen. Dr. Clarence A. Neal, Chambersburg, was elected president of the board of control.

CHARTER RECEIVED: (left to right) Pastor Truchses, Judge Shughart, Pastor Kammerer and Judge Jacobs at ceremony

Need for the inner mission program was emphasized by a survey of only twenty of the conference's parishes. Results showed cases of 32 problems among older people, 50 cases of marital difficulty, 15 instances of forced marriages, 15 mentally retarded children and 15 cases of alcoholism.

MEMORIAL CHURCH, Shippensburg, and

PA.: PITTSBURGH . . .

Architectural Trends" will be the subject for Dr. Elwood Bowman, director of church extension, Board of American Missions.

Synod Treasurer Carl Bell reports that apportionment receipts are running ahead of last year. Received were 86 per cent of the apportionment for six months. LWA receipts are lagging.

THE SECOND building project of this year got underway at Thiel College as construction on the men's dormitory began. Construction of Ridgeway Hall for girls will be completed by fall, the men's residence by May 1957.

THIEL COLLEGE is to be included in the group of colleges receiving scholarship aid from the James S. Kemper Foundation for students entering the insurance profession. A total of $12,000 will be available to Thiel students.

In implementing its program, the Kemper Foundation has selected small colleges that "afford the best in liberal arts education, can give appropriate attention to this program, and will benefit by having additional scholarships at their disposal for worthy prospective students."

The scholarships will be awarded for the first time during the coming academic year.

Trinity Church, Fort Laudon, held rededication services after completing renovation projects. The Shippensburg congregation had planned its renovation since 1950, chose a Gothic style for remodeling the interior.

TRINITY CHURCH, Rouzerville, broke ground for a new $40,000 church building. Speaker for the occasion was Dr. Clinton R. Ritz, pastor of Waynesboro church. Major portion of the construction is being done by donated congregational labor.

FOLLOW-UP REPORTS from the May 13-18 evangelism mission in the West Penn Conference, as tabulated up to Aug. 5 with 62 of the 74 participating churches reporting, show 34 churches with active year-around evangelism committees.

Area mission finances revealed a $1,000 balance to be used for general evangelism needs. Total average weekly attendance in church services since the mission has been 4,378, compared to an average of 3,868 one year ago.

Benevolence Receipts Mount In Conference Congregations

By W. R. SIEGART

READING—Benevolence payments are on the increase in the conference. Sixty congregations increased payments considerably in 1955, 28 decreased, seven gave the same as in 1954, and two gave nothing.

Largest per capita apportioned benevolence giving came from Atonement Church, Wyomissing, Pastor Wilson E. Touhsaent, with $11.78 per member. Second was St. Paul's Church, Shartlesville, with $10.86.

Highest total benevolence contributions came from Trinity Church, Kutztown; Atonement Church, Wyomissing; and Trinity Church, Reading.

Largest per capita total expenditures were reported by Trinity Church, Wernersville, with $120.89, and St. John's Church, Kutztown, with $100.28.

Unions Provide Big Treat for Topton Youngsters

IT WAS MORE than a trip and a ball game when 50 boys from the Topton Lutheran Home were guests at an Eastern League ball game between the Reading Indians and the Schenectady Blue Jays. Manager Don Heffner of the Indians even showed them some of the fine points in the game as they met on the field with members of the teams. Host for the affair was the Reading-Berks AFL-CIO which provided transportation, tickets, soft drinks and pop corn for youngsters from several orphanages. Union officers C. W. Seyfert, Nick Marnelli and Michael Blass escorted the children on the outing.

Union officials, Topton boys, and Indians
Expert advice on how to pitch

PA.: READING . . .

ST. JOHN'S CHURCH, Boyertown, became the first church of the conference to install air conditioning . . . Atonement Church, Wyomissing, will soon begin to add more space to church and parish hall. Nativity Church, Reading, broke ground July 29 for a $160,000 educational building. It will provide rooms for all departments, pastor's office, committee and recreation rooms and kitchen.

HEBREW TEXTS FOR GETTYSBURG

From left to right: C. D. Bond, William Jones, Rev. Schmidt, James Stine, Dr. Hoover

SOCIAL WORK is one of the concerns of the Lutheran Men of Greater York, an organization which draws its members from 14 York churches. Latest project was of a different kind. The men's group purchased the most recent English edition of the Talmud and the Hebrew scriptures with English translations and commentary and presented them to Gettysburg Seminary. The presentation was made in honor of Dr. Harvey D. Hoover, the seminary's professor emeritus. Librarian Herbert H. Schmidt accepted the volumes for the school.

Zion Church, Strausstown, is redesigning the chancel and installing new furnishings . . . St. John's Church, Boyertown, will receive $5,000, and the Topton Home and Good Shepherd Home $10,000 each from the estate of Sallie B. Werstler.

Pastor George C. Myers, Jr., was installed as pastor of the Stouchsburg parish by Dr. Claude E. Schick, secretary of the Ministerium of Pennsylvania . . . Pastor John A. Kaercher of Epiphany Church, South Temple, served as chaplain at the Pocono Church Music Institute, operated by the Ministerium's Board of Christian Education.

LUTHERAN WOMEN'S LEAGUE, an auxiliary of the Lutheran Inner Mission Society of Reading, celebrated in July its tenth anniversary as administrators of the Lutheran Hospice, a home for aged women.

The League has 2,256 members from 39 congregations. Thirteen guests live in the hospice, with ages ranging from 59 to 95. The hospice was opened in 1928 as a home for girls, but was changed to a home for older women in 1945. League president is Mrs. Charles Epting.

CALL TO CHRISTIAN LIVING SOUNDED BY CHURCHES

A "CALL TO Christian living" went out from Protestant churches in the Reading area in response to a plea by the joint committee on Christian community life of the Greater Reading Council of Churches and the Reading Ministerial Association.

The campaign was sparked by the discovery of a large quantity of gambling devices by federal agents during a recent raid.

Sermons stressing the responsibility of the individual in maintaining the moral tone of the community were heard in all churches. Dr. Gunnar Knudsen of Trinity Church said that "if all the church people would stop gambling it would become unprofitable, and a crimp soon would be put in the activities of the professionals who sponsor it."

Pastor Gunther J. Stippich of St. John's Church told his congregation that "if a better community is desired it must begin with us."

The Rev. Mervin A. Heller said in a sermon at St. Stephen's (Evangelical Reformed) Church that "gambling is a symptom of boredom and lack of aim in life." To combat such aimlessness he urged that everyone become "an ambassador for Christ and for His way."

Pastor Henry, Dr. Fluck Honored by Congregations

By WILLIAM C. ROEGER

NORRISTOWN—Two congregations of the Norristown Conference recently honored their pastors who marked anniversaries in their parish ministry.

At Grace Church, Royersford, nearly 300 members of the congregation surprised Pastor and Mrs. Paul J. Henry at a reception marking their 25th wedding anniversary, Pastor Henry's 25th anniversary in the ministry, and the 10th anniversary at Grace Church. Pastor Henry has just completed a two-year term as conference president.

Current Conference President Robert M. Lamparter expressed appreciation for Pastor Henry's service as secretary and later as president of the conference.

Pastor Henry's brother, Dr. Karl S. Henry, Board of American Missions secretary, preached on the 10th anniversary of Dr. William A. Fluck at Grace Church, Hatfield. The Rev. Robert L. Koehler of Harrisburg, the pastor's nephew, also spoke.

During the ten years of Dr. Fluck's pastorate, the confirmed membership of the church has grown from 218 to 470, a new parsonage has been built and substantial additions and improvements have been made to the church.

PENNSYLVANIA MINISTERIUM President Charles M. Cooper preached at the dedication of an educational building at St. Michael's Church, Sellersville. Pastor Robert E. Horne of Norristown also spoke. The new building matches the style of the colonial church and contains auditorium, stage, kitchen facilities, and classrooms.

MEMBERS of the Telford-Indianfield parish are actively backing the resettlement program of Lutheran Refugee Service. The Brotherhood of Little Zion Church, Indianfield, and five members of the parish have signed assurances to bring refugees to the United States.

THE SMALLEST congregation in the conference, St. Paul's Church, Applebachsville, dedicated twelve stained-glass windows.

WELL-ATTENDED summer outings were held by Luther Leaguers at New Hanover Church, Falckner Swamp, and Christ Church, Kulpsville. Large numbers of Leaguers attended the synodical convention

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PA.: NORRISTOWN . . .

at Tamaqua. The conference summer outing was at the Ministerium Camp, Shawnee-on-Delaware.

Dr. and Mrs. W. Paul Reumann of Trinity Church, Lansdale, and their son, Philadelphia Seminary Assistant Professor John H. P. Reumann, are in Germany attending the "Kirchentag" church festival along with Philadelphia Seminary Professor John W. Doberstein.

SUNDAY SERVICES held at St. John's Church, Richlandtown, are being relayed by direct wire and an amplifying system to the Zohlman Nursing Home. Equipment was donated to the church by the local Lion's Club.

SOUTH CAROLINA

Stewardship and Evangelism To Dominate Synod Program

By WYNNE C. BOLIEK

COLUMBIA—Two words heard most in the South Carolina Synod are currently "stewardship" and "evangelism." Many of the congregations of the synod will be reached by the evangelism mission this year. Others will be in the program during 1957.

A group of 66 congregations in the Columbia and Leesville areas will lead off the week of Sept. 30. The Charleston area with 16 churches will follow during the week of Oct. 28. The Greenville area mission will come the week of Nov. 11 with 13 congregations. Newberry and Orangeburg will hold missions in 1957.

Stewardship institutes for church councilmen are scheduled for the five conferences during September. Leaders will include Dr. A. Kenneth Hewitt, chairman of the synodical stewardship committee, and the Rev. J. Shelton Moose, synodical field worker who serves as director.

A workshop for speakers and leaders in the conference meetings will be held in Columbia on Sept. 5. The institutes will follow later in the month.

YOUTH GROUPS from congregations in the

synod gathered at Newberry College for the Luther League convention on Aug. 19-22. They will be followed by the United Lutheran Church Women who meet at the college Aug. 26-28. Caravaners representing the Luther League of America have been visiting congregations throughout the synod this summer.

RAIN failed to discourage members of Mayer Memorial Church, Newberry, who had scheduled a groundbreaking service for the new church led by Pastor Daniel M. Shull, Sr. Pastor Moose spoke, and greetings were extended by the Rev. Thomas H. Weeks, president of the Newberry Conference. The contemporary structure will cost over $100,000.

CHURCH OF OUR SAVIOUR, a young mission in Greenville, has called the Rev. J. Marion Rhoden as pastor. Pastor Rhoden served as mission developer under the Board of American Missions, and led the group to organization. The mission also voted to send THE LUTHERAN to every family in the congregation.

BETHANY CHURCH, in the Pelion parish, has launched a "Buy a Brick" program to secure funds for a new church. Pastor Harold Wolff has arranged for a joint service at which the three congregations composing the parish will participate.

MIRIAM SHEALY will be director of youth work at St. Paul's Church, Columbia. Miss Shealy, a daughter of the Rev. J. A. Shealy of Leesville, received her master's degree in religious education from Biblical Seminary, New York, this year.

The Rev. Cecil C. Helmly, pastor of Faith Church, John's Island (Charleston), was presented a clergy cross on the 25th anniversary of his ordination. Faith Church now has 101 confirmed members and an enrollment of 123 in Sunday school.

MT. TABOR CHURCH, West Columbia, is making plans for erection of a parish building. Only a few years ago this congregation moved to a new location and erected a new church. A temporary educational structure was built later. The Rev. Dermont F. Swicegood is the pastor.

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— CHANGES OF PASTORATE —

PENNSYLVANIA MINISTERIUM

LUKENS, EDWARD O. From Packerton-Nesquehoning parish. To St. Stephen's Church, Wilmington, Del., assistant pastor.

SLUSSER, H. JOSEPH. From Telford parish, assistant pastor. To Dushore parish.

SOUTH CAROLINA

WERTZ, LESTER A. From Emmanuel-St. Matthew Church, New Market, Va. To St. David's Church, West Columbia.

TEXAS

DEITHLOFF, CARL J. From Good Shepherd Church, Dallas. To Kenedy-Pawnee parish.

MISSIONARIES

DEPARTURES

ANSPACH, P. PARKER. To 22 Sekiden Cho, Tanaka, Sakyo-Ku, Kyoto, Japan. July 12.

HEFTY, LESLIE. To Cuenca 3285, Buenos Aires, Argentina. July 21.

LANGELAND, MELVIN. To Lutheran Mission, Monrovia, Liberia, West Africa. July 23.

WOLFF, WALLACE J. To Lutheran Church, Sheriff Street, Cambellville, E.C.D., British Guiana. July 18.

DECEASED

THE REV. WALTER E. CLAWSON, 61, pastor of St. Matthew's Church, Chicago, died June 16.

A native of Chicago, Pastor Clawson graduated from Weidner Institute and the Chicago Theological Seminary. He also received degrees from Northwestern University and Northwest Seminary.

He served St. Matthew's Church as a student, was president of Weidner Institute from 1924 to 1927, headed the Department of Religion and Education at Carthage College, returning to St. Matthew's in 1928.

Surviving are his wife, Ruth; three daughters, Mrs. Phyllis Lucht, Mrs. Faith Svenson, and Karen; four grandchildren; his mother, Mrs. Ellen Clawson; two sisters, Misses Esther and Elsie Clawson; and a brother, Albert E. Clawson.

Funeral services were conducted at St. Matthew's Church, June 19, by Dr. Harmon J. McGuire, president of the Illinois Synod; Dr. Paul E. Bishop, president of the Northwest Synod; the Rev. William A. Kiser, pastor of Gethsemane Church, Cicero; and the Rev. Albert T. Erickson, pastor of Hope-Epiphany Church, Chicago.

THE REV. GUTTORMUR GUTTORMSSON, vice president of the ULC Icelandic Synod, died July 25 in Spokane, Wash. He was 75.

Born in Iceland, Pastor Guttormsson came with his parents to Gimli, Man., Canada, in 1893. He graduated from the University of Manitoba and Chicago Theological Seminary and served in Saskatchewan and West Coast mission fields of the Icelandic Synod after his ordination in 1907.

In 1912 he became pastor of a four-church parish in Churchbridge, Sask. Six years later he began his ministry at the Minneota, Minn., parish which he served until his death. The parish included the churches of Lincoln, St. Paul's and Vesturheim. During his ministry he held various offices in the Icelandic Synod and was editor of the synod's publication, *Sameningin*.

Pastor Guttormsson is survived by his wife, the former Rannveig Egilson; a son, ULC Pastor Stefan Guttormsson of the Cavalier Church, North Dakota; and five daughters—Ragnar, Mrs. Merle Schule, Mrs. L. P. Hoag, Mrs. Emil Rhyne, and Mrs. Lawrence Needham.

THE REV. RICHARD A. RASMUSSEN, 73, died April 26 at Oakland City, Indiana.

Born in Denmark, Pastor Rasmussen came to the United States in 1905, was graduated from Wittenberg College and Hamma Divinity School, and was ordained by the East Ohio Synod in 1915. He served parishes in Ohio, Indiana, Kansas, and Nova Scotia. Retired since 1948, he helped in establishing St. Matthew's Church, Delphi, Indiana.

Surviving are his wife, the former Sylvia Edith Wirt; one son, Luther, of Oakland City, Indiana; and three daughters, Mrs. Eugene Lord and Mrs. John Evans, both of Mechanicsburg, Ohio; and Mrs. John Ireland of Tipton, Indiana; one sister, Signe Hansen, and a brother, Frederick, both living in Denmark.

The funeral service was held April 30 at Springfield, Ohio. Officiating were the Rev. Walter M. Wick, president of Indiana Synod; the Rev. John W. Berger and the Rev. Frederick F. Mueller. Interment was in Ferncliff Cemetery, Springfield.

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IN CONCLUSION . . . . . .

EVERY LOUDSPEAKER in town has been shouting reports on how the delegates are voting in the U.S. party conventions. Politics is a beloved American pastime. To see whether the Republican pitcher can strike out the Democrats one-two-three, or whether a Democrat gets a home run with the bases loaded in the tenth, is more exciting than anything the Yankees or Dodgers can do.

American political life has been relatively sane and well-behaved in the last few years. The Eisenhower administration carried forward most of the essential policies—especially in foreign affairs—which had been policies of the preceding Democratic administrations. Except for the McCarthy episode, there weren't the low-down personal hatreds and bitter partisan feuding to which we were accustomed.

Now the noisy campaign season is coming again, and we have to be prepared for some lack of dignity in our national life as part of the price of democracy. Political parties are required to appeal to the people for approval, and they often use shotgun methods.

IT ISN'T ALL just good clean sport. There are many angles of political life which are quite unbeautiful. For instance, what happened to the investigation of campaign contributions that was talked about when Senator Case reported that he was offered some money in appreciation of his attitude toward the natural gas bill? Leaders of both parties seemed eager to hide that subject away in the corner.

It takes large sums of money to conduct campaigns, and contributors are usually welcome without any questions asked. When they come back six months later to ask for favors regarding proposed legislation, or placement of their friends in government offices, they expect to be remembered.

There is a still lower level in politics, where one finds real racketeers. They want offices simply for the money they can steal. Millions of people in government service are honest and diligent, but there are many others who are for sale on every issue. When campaign orators are trying to rouse us to fierce partisan loyalty we must not forget that it is often for their personal profit.

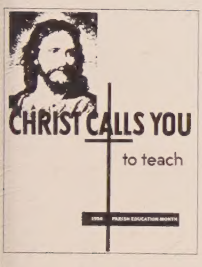
OUR ASSIGNMENT is to try to see through the dust and turmoil to the important questions facing our nation. We may have differing opinions of what are the best answers, but our votes should be cast on the basis of important national policies, not personalities.

Democracy is a magnificent idea in political life, but difficult to keep in working order. For its success it requires that a substantial number of ordinary citizens have a high sense of responsibility and take the time for careful study of the big questions. Comparison of the voting records of candidates and parties is the necessary homework to be done before election day.

Citizenship for a Christian, like every other part of his life, is an obligation to God. Political life is a great arena where important decisions for or against justice and mercy are constantly being made. They are seldom easy yes-or-no decisions. Only in a nation where a great many people are eager to make their influence felt according to the prompting of keen and well-informed conscience is it possible that God's will may be done.

—ELSON RUFF

For RALLY DAY:



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April	He Is Risen	Mohlte
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June	Israelites Going to Egypt	Jones
July	Ruth in the Field of Boaz	Jones
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